

Proceedings

Cantors

Assembly

Twenty-fourth

Annual

Convention

May 9-13, 1971

and

Cantors

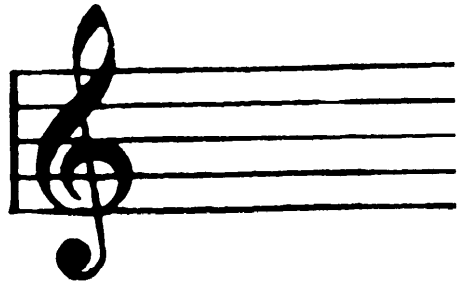
Assembly

Twenty-fifth

Annual

Convention

April 23-27, 1972



Welcome

Shalom. shalom. *larachok v'lakarov amar HaShem.*

Peace to those who come from far and those who come from near.

It is with deep gratitude that at this auspicious anniversary, the 25th, of the existence of the Cantors Assembly, I offer our ardent prayer, *Baruch shehecheyanu, vekiyemanu, vehigiyanu laz'man hazeh.*

Thanks to the mercy of the Almighty and the genuine, earnest and selfless devotion of our leaders past and present and most of all our membership, we have grown as an organization from infancy and have become over these twenty-five years the beacon light of hazzanim and hazzanut all over the world.

V'taher libenu...

May this convention and its deliberations deepen our knowledge of our sacred calling and help us to learn to serve our Jewish people ever more skillfully. May the recognition of our responsibilities as builders of the Jewish people be the motivating force of our work in the future as it has been in the past.

I extend a sincere and warm welcome to my distinguished colleagues, their wives and families, and to the distinguished representatives of the Jewish Theological Seminary of America, the Rabbinical Assembly and the United Synagogue of America, to its constituent members, to the leaders of the Conservative congregations across the land and to the many friends who attend our conventions and share in our joy year after year. It is my hope and prayer that this milestone convention will bring new inspiration and a sense of spiritual rejuvenation to all.

Ki vesimcha tetzeu uvishalom tuvalun.

May the 25th year of our organization's life commence with joy and may we be led forth to the next milestone, our 50th anniversary, surrounded by sounds of Jews at prayer in a world at peace

9 Iyar 5732
23 April 1972

Yehudah L. Mandel
President

25th Anniversary Convention Program

Sunday April 23

4:00 P.M. Registration/Lobby Convention Desk
Music Display.

6:30 P.M. Maariv/Terrace Room
Officiating:
Hazzan Charles Bloch, New York City

7:30 P.M. Opening Banquet/Dining Room
Chairman:
Hazzan Gregor Shelkan, Newton Center, Mass.
Havah Nashir 'Birkat Hamazon
Hazzan Joseph Bach, Allentown, Pa.

Address:
"The Future of Institutional Judaism," Dr. Eugene Borowitz

10:00 P.M. Geula Gill and Company/Terrace Room

Monday April 24

8:00 A.M. Shaharit/Terrace Room

Officiating: Hazzan Daniel Green, New York City

D'var Torah: Hazzan Yehuda Mandel, President, Cantors Assembly

9:00 A.M. Breakfast/Dining Room

10:30 A.M. Address and Discussion/Terrace Room

Chairman: Hazzan David J. Leon, Bridgeport, Conn.

Invocation: Hazzan Abraham Salkov, Baltimore, Md.

Address: "Is There A Future for the Synagogue In America?"

Rabbi Arthur Hertzberg, Englewood, New Jersey

Discussion

1:00 P.M. Luncheon/Dining Room

In the spirit of celebration, and at the suggestion of many colleagues, no formal afternoon sessions will be scheduled.

Members and guests may choose to avail themselves of the recreational facilities available at Grossinger's.

Or you may prefer to hear samplings of new liturgical and secular musical creativity. The Convention Committee has arranged a series of informal musical presentations which will be given each afternoon from 3 to 4 under the title,

"Audition"

Each "Audition" will begin promptly at 3. Discussion following the performances will continue at the pleasure of those who attend.

Monday April 24

3:00 P.M. "Audition: One"/Terrace Room

Proverb Canticles. An Oratorio for Young Voices by Issachar Miron. Performed by young members of the Lincoln Center Chorus under the direction of Mildred Hohner.

Kol Sasson. A New Wedding Service for Hazzan, organ, flute, viola and percussion by Michael Isaacson.
Hazzan Elliott Portner, Soloist.

6:00 P.M. Maariv/Terrace Room

Officiating: Hazzan Isaac I. Wall, Philadelphia, Pa., and the Chorus of the Cantors Institute, Stanley Sperber, Conductor

Greetings: Rabbi David Kogen, Director, Cantors Institute

Yizkor

Isadore Adelsman, Bernard Alt, Gedaliah Bargad,
Akibah Bernstein, Sigmund Blass, Harry Brockman,
David Brodsky, William H. Caesar, David Chasman,
Jordan Cohen, Joseph Cysner, Harry Freilich,
Abraham Friedman, Marcus Gerlich, Leib Glanz,
Myro Glass, Judah Goldring, Jacob Goldstein,
William Hofstader, Jacob Hohenemser, Aaron Horowitz,
Israel Horowitz, David Jacob, Abraham Kantor,
Abraham Kaplan, Adolph Katchko, Jacob Koussevitsky,
Simon Kriegsman, Sigmund Lipp, Asher Mandelblatt,
Joseph Mann, Gerson S. Margolis, Bernard Matlin,
Itzik Schiff, Jacob Schwartz, Joseph Schwartzman,
Samuel Seidelman, Abraham Shapiro, Ruben Sherer,
Hyman Siskin, Jacob Sivan, Mendel Stawis,
Isaac Trager, Julius Ulman, Solomon Winter.

Hesped: Hazzan Nathan Mendelson, Montreal, Canada

Monday April 24

7:00 P.M. Anniversary Banquet/Dining Room

Chairman: Hazzan Saul Meisels, Cleveland, Ohio
Havah Nashir, Birkat Hamazon
Hazzan Israel Fuchs, Detroit, Michigan

Presentation of Awards

9:30 P.M. Young Hazzanim in Recital/Playhouse

Tikanto Shabbos, *Taube*
Hazzan Leon Lissek, St. Louis, Missouri

Modim Anachnu Loch, *Rappaport*
Hazzan Edward Fogel, St. Louis, Missouri

Mr. Sheberach, *Wohlberg*
Hazzan Farid Dardashti, Springfield, New Jersey

Ad Heino Azorunu Rachamecha, *Rosenblatt*
Hazzan Daniel Gildar, Buffalo, New York

Ad Ana Adonai, *Milner, arr. Ellstein*
Hazzan David Lefkowitz, Paterson, New Jersey

Ovinu Malkenu Zechor Rachamecho, *Ganchoff-Winternitz*
Hazzan Abraham Mizrahi, Albany, New York

Tomachtu Yeseidosei, *Ganchoff*
Hazzan Jacob Mendelson, Riverdale, New York

Burton H. Scalin, Piano

10:30 P.M. The Ayalons/Terrace Room

Tuesday April 25

8:00 A.M. Shaharit/Terrace Room

Officiating: Hazzan Hyman Gisser, Montreal, Canada
D'var Torah: Rabbi Arthur Hertzberg, Englewood, New Jersey

9:00 A.M. Breakfast/Dining Room

10:30 A.M. 25th Annual Meeting/Terrace Room (Executive Session)

Greetings to New Members
Hazzan Morton Shames
Chairman, Standards and Qualifications Committee

President's Message
Hazzan Yehudah Mandel

Report of the Executive Vice President
Hazzan Samuel Rosenbaum

Report of the Nominations Committee
Hazzan W. Belskin-Ginsburg, Chairman

Elections

Report on Retirement and Insurance Programs
Mr. Leo Landes

1:00 P.M. Luncheon/Dining Room

Tuesday April 25

**3:00 P.M. "Audition: Two"/Terrace Room
"I Never Saw Another Butterfly"**

A song cycle for Children's Voices by Charles Davidson, words by the children of the concentration camp at Terezin, performed by The Columbus Boy Choir, Donald Hanson, Conductor
Staged by Donald Rosa

6:00 P.M. Maariv/Terrace Room

Officiating: Hazzan Abraham J. Denburg, Baltimore, Md.
and the Chorus of the Cantors Institute
Stanley Sperber, Conductor

7:00 P.M. Anniversary Banquet/Dining Room

Chairman: Hazzan Moses J. Silverman
Birkat Hamazon Havah Nashir
Hazzan Philip Modell, Anaheim, Calif.

Greetings:

Rabbi Judah Nadich, President-Elect of the Rabbinical Assembly

Address: My Vision for the Cantorate

Dr. Bernard Mandelbaum
President, Jewish Theological Seminary of America

Tuesday April 25

9:30 P.M. 25th Anniversary Concert/Terrace Room

A reprise of the great hazzanic masterpieces made famous by the hazzanim of the Golden Age

Some Thoughts on the Golden Age of Hazzanut
Hazzan Max Wohlberg, Professor of Hazzanut, Cantors Institute

Israel Alter's "V'al Y'dei Avodecho Hanviim"
Hazzan Erno Grosz, New York City

Josef Rosenblatt's "Elohai Neshomo"
Hazzan Benjamin Siegel, Great Neck, New York

Moshe Shteinberg's "Zaro Chayo"
Hazzan Ephraim Rosenberg, Toronto, Canada

Zawel Kwartin's "Tiher Rabi Ishmael"
Hazzan Solomon Gisser, Montreal, Canada

Pierre Pinchik's "Ribborio Shel Olom" (Sefirah)
Hazzan Louis Danto, Cleveland, Ohio

Adolph Katchko's "L'Olom Yehei Odom"
Hazzan Isaac Goodfriend, Atlanta, Georgia

Mordecai Hershman's "Misratzeh B'rachamim"
Hazzan Jacob Barkin, Detroit, Michigan

Leib Glantz's "Sh'ma Koleinu"
Hazzan Moshe Taube, Pittsburgh, Pennsylvania

Burton H. Scalin, Piano

Wednesday April 26

8:00 A.M. Shaharit/Terrace Room

Officiating: Hazzan Morris Semigran, Quincy, Massachusetts
D'var Torah: Rabbi Judah Nadich

9:00 A.M. Breakfast/Dining Room

10:30 A.M. New Directions in Hazzanut/Terrace Room

Chairman: Hazzan Morton Kula, Roslyn, New York

Hazzan David J. Leon, Bridgeport, Connecticut
Hazzan Charles Davidson, Philadelphia, Pennsylvania
Hazzan Samuel Fordis, Encino, California
Hazzan Solomon Mendelson, Long Beach, New York
Hazzan Ralph Schlossberg, Plainview, New York
Hazzan Samuel Rosenbaum, Rochester, New York
Hazzan Saul Meisels, Cleveland, Ohio
Hazzan Morton Shames, Springfield, Massachusetts
Hazzan Moses J. Silverman, Chicago, Illinois
Hazzan Farid Dardashti, Springfield, New Jersey

Discussion

1:00 P.M. Luncheon/Dining Room

Wednesday April 26

3:00 P.M. "Audition Three"/Terrace Room

Refreshing the Repertoire for the "Yamin Noraim"

A premier performance of selections from among the great traditional choral and hazzanic works in contemporary arrangements by Samuel Adler. Scores will be available.

Performed by

Hazzan Robert Shapiro, Toledo, Ohio

Hazzan George Wagner, Houston, Texas

Hazzan Abraham Salkov, Baltimore, Md.

The Rochester Chorus, Samuel Adler, Conductor

6:00 P.M. Maariv/Terrace Room

Officiating: Hazzan Ben W. Belfer, Rockville Center, New York

Installation of Officers and Newly Elected Members of the Executive

Council, Hazzan W. Belskin-Ginsburg

Benediction: Hazzan Abba Weisgal, Baltimore, Maryland

7:00 P.M. Reception for Delegates and Guests/Playhouse

Wednesday April 26

8:00 P.M. Gala Anniversary Banquet/Dining Room

Chairman: Hazzan Yehuda Mandel

Havah Nashir Birkat Hamazon

Hazzan Morris Schorr, Elizabeth, New Jersey

Greetings: Mr. Jack Stein, President, United Synagogue of America

Anniversary Remarks: David J. Putterman, Founder, Cantors Assembly

Tributes to Founders, Past Presidents and Life Members of the Executive Council

Martin Adolph,* Gershon Ephros,* W. Belskin-Ginsburg,

Michael Icahn,* Arthur S. Koret, Saul Meisels, Edgar Mills,*

Nathan Mendelson, Moshe Nathanson, David Putterman,*

Abraham J. Rose,* Samuel Rosenbaum, William Robyn Rubin,*

Morris Schorr,* Moses J. Silverman, Charles Sudock,*

Isaac I. Wall, Max Wohlberg,

Abraham Hyman* (Deceased)

**Signifies "Founder"*

10:30 P.M. 25th Anniversary Gala Concert/Terrace Room

Music for Strings

Zvi Zeitlin, Violinist

String Ensemble from Eastman School of Music

Samuel Adler, Conductor

Operatic Favorites of All Time

Anna Giacotti, Soprano, City Center Opera Company

Herman Malamood, Tenor, City Center Opera Company

Ryan Edwards, Baritone, City Center Opera Company

Cantor David Benedict, Piano

Thursday April 27

8:00 A.M. Shaharit/Terrace Room

Officiating: Hazzan Morris Okun, Richmond, Virginia
D var Torah: Rabbi Abraham Rose, Elgin, Illinois

9:00 A.M. Breakfast/Dining Room

10:30 A.M. Committee Meetings

(To be announced)

1:00 P.M. Closing Luncheon/Dining Room

Convention Committees

Planning Committee Moses J. Silverman, *Chairman*
Michal Hammerman, Saul Z. Hammerman, Arthur S. Koret,
Morton Kula, David J. Leon, Morris Levinson,
Saul Meisles, Solomon Mendelson, Ivan E. Perlman,
Samuel Rosenbaum, Isaac I. Wall.

Management Committee Ivan E. Perlman, *Chairman*
Mordecai Goldstein, Michal Hammerman, Irving Kischel,
David Lefkowitz, Leon S. Lissek, Harry Weinberg,
Bruce Wetzler.

The Cantors Assembly: Its Creation and Growth

Hazzan W. Belskin-Ginsburg

On February 26, 1947, an all day conference on "Jewish Music in the Synagogue" was held in New York under the auspices of the Department of Music of the United Synagogue of America in the Unterberg Auditorium of the Jewish Theological Seminary of America. 168 representatives of various groups were present of which 87 represented congregations directly affiliated with the United Synagogue of America. There were also a number of representatives of cantorial organizations which were then in existence.

Hazzan David I. Puterman had just been appointed Director of the newly created Department of Music and he stated on that occasion that two specific reasons motivated him in accepting the office-first the opportunity to serve a cause which had become his life's most cherished Ideal, namely to be of service to his chosen profession and secondly, to solve the manifold problems which had confronted the profession and which had existed for many years. He enunciated what he called a "Long Range Prospectus" which consisted of many Ideals-the development of a Jewish Music Library including a library of recordings, the fostering and support of a chair in Jewish musicology at the Seminary, the assistance and encouragement of higher Jewish musical standards in radio, the encouragement and revitalization of musical creativity in the synagogue, the creation of new musical services for junior Congregations, the publication of new music and a number of other musical Ideals.

He also recommended a program for immediate needs such as setting up a registry for Cantors and providing for more dignified placement procedures and guiding young people who desired to enter the profession. He set up preliminary ethical standards for Cantors. He then spoke of the necessity of

organizing a national Cantorial organization for Cantors serving Conservative Congregations dedicated to the lofty ideals which I have mentioned but I went further and recommended that its purpose should be to promote the welfare of its members, to foster the spirit of fellowship and co-operation among the members; he spoke of security in the profession by establishing more permanence, greater financial stability and retirement provisions. Finally, he spoke of the necessity of bringing to fruition the dream of altruistic Cantors for generations—the establishment of a Conservatory for Cantors.

This was in February 1947. Three resolutions were adopted to implement the recommendations made by David Putterman and soon after, on April 1947, a group of 10 men met at David's home and began the creation of the Assembly.

These men were:

Hazzan Martin Adolph of Patterson, N. J.

Hazzan Gershon Ephros of Perth Amboy, N. J.

Hazzan Michael Icahn of Cedarhurst, L. I.

Hazzan Edgar Mills of Newark, N. J.

Hazzan David J. Putterman of New York

Hazzan William Robyn of White Plains, N. Y.

Hazzan J. Rose of Jamaica, L. I., now Rabbi at Kenneseth Israel Cong. Elgin, Ill.

Hazzan Morris Schorr of Elizabeth, N. J.

Hazzan Charles Sudock of New Haven, Conn.

and one cantor, now deceased—Abraham Hyman of Brooklyn, N. Y.

David Putterman presided and explained that the purpose of the meeting was "to lay the foundations of a future Cantorial Association." He spoke

the earnest and sincere desire of Rabbi Albert I. Gordon who was then the Executive Director of the United Synagogue and a staunch friend of Cantors, to co-operate with this organization and jointly establish the long desired Cantorial Seminary for the education of future Cantors and stabilizing the profession as a whole. Membership requirements were established, dues fixed, standing committees established and the following elected to office:-

- Abraham I. Rose, President
- Martin Adolph, Vice President
- Gershon Ephros, Treasurer
- Morris Schorr, Recording Secretary
- David Puttermann, Corresponding Secretary

So well was the foundation laid that by April 23, 1947-only 3 weeks later -25 additional cantors were elected to membership, among them 3 future presidents of the Assembly-Max Wohlberg, Charles Sudock and Moses J. Silverman-and there were inquiries from 11 others.

A set of By-Laws was adopted on June 26, 1947.

On September 9, 1947, 11 more were elected to membership and among them was another future president-Isaac Wall In October, the Executive Council and the National Council were constituted. In December the ground work for our publications was laid.

In 1948, after many conferences and considerable discussion with representatives of the United Synagogue and the Rabbinical Assembly and under the guidance of Rabbi Albert Gordon, we agreed to submit a written proposal to the Board of Governors that if the Cantors Assembly would raise \$25,000.00, the Seminary would consider the establishment of a School for Cantors.

The records Indicate that at that conference, forty-three of the Cantors present pledged, in a few moments, the sum of \$19,300.00 and the following Resolution was unanimously adopted at the next conference in 1949.

WHEREAS, The Cantors Assembly of the United Synagogue of America has Incorporated in its primary aims and purposes the ultimate establishment of a School for Cantors to be sponsored by the Jewish Theological Seminary and

WHEREAS, the United Synagogue of America and the Rabbinical Assembly of America at their respective conventions have adopted resolution calling upon the Jewish Theological Seminary of America to do all in its power to establish such a school which would fill a greatly delayed need in Jewish religious life, and

WHEREAS, The Cantors Assembly, the Rabbinical Assembly, the United Synagogue and the Jewish Theological Seminary, after many conferences have come to a satisfactory arrangement whereby such a school would be established after The Cantors Assembly would raise \$25,000, be it therefore

RESOLVED, that The Cantors Assembly convened in its 2nd annual convention on February 21 st, 22nd and 23rd, 1949, accepts the mutually agreed upon arrangement for the establishment of such a school, and be it further

RESOLVED, that The Cantors Assembly call upon every one of its members throughout the United States to evidence concrete interest in the furthering of this plan by voluntarily subscribing and assisting in raising the quota \$25,000 necessary for the establishment of such a school.

The Cantors Institute became a reality in September, 1952, and its sessions began on October 1, 1952, with classes three days a week, expanded to four days in 1954 and five days in 1955.

Meanwhile Summer Institutes were set up at the Seminary 1951-2-3 which were attended by a number of the members of the Assembly and Certificates were awarded to them in 1953.

The subjects taught at the Cantors Institute during the first year as reported by Dr Hugo Weisgal, Chairman of the Faculty, were Liturgy, Bas

Hebrew, Judaism (Customs and Observances), History, Ensemble Singing and Conducting, Nusach, Cantillation, Basic Music History of Jewish Music and Musicology.

Dr. Max Routtenberg, Executive Vice-president of the Rabbinical Assembly, reported that the first year of the Cantors Institute was one of remarkable achievement. "The spirit and morale of the School is on a very high level, and both the faculty and the students have been wholly dedicated to the sacred task of creating a school for Cantors which will be a pride and glory."

He added that "the Seminary is deeply indebted to the Cantors Assembly for its vision and persistence in promoting the Cantors Institute."

By 1955 there were twenty-three students in the School and the first graduation took place.

Since then the School has graduated thirty-five Cantors with the degree of Bachelor of Sacred Music and Hazzan. Under our revised By-Laws they automatically joined the ranks of the Assembly. At a later year, graduates of other accredited schools were automatically admitted to membership.

Graduates now occupy thirty-five pulpits all over the country and they have taken an active interest in the government of the Assembly.

The Cantors Assembly has energetically sponsored the School and its students. Since 1948 over \$350,000.00, raised primarily by Cantors' concerts given all over the country and by Individual contributions of Cantors, was allocated to the Institute.

Several scholarships were also created by the Assembly and by interested laymen.

In the area of Placement, as far back as 1949, David Putterman reported that 336 Cantors enrolled with us for placement and that 119 were placed in yearly and High Holiday positrons. For a number of years an uncertainty existed as to the respective rights of the Cantors Assembly and the United Synagogue in this area. Ultimately the differences were resolved by a co-operative understanding which resulted in the formation of the Joint Commission for the Placement of Hazzanim. The results of this partnership have

proven most beneficial in standardizing the process of placement and establishing more dignified and satisfactory procedures.

One critically important by-product of that co-operation in addition to the process of Cantor Placement has been the fixing of an adequate minimum annual salary and the requirement in accepting a Hazzan recommended by the Commission that the Congregation guarantee his enrollment in the Joint Retirement Plan.

As far back as 1949, the Retirement Plan of the Rabbinical Assembly was opened to the Cantors Assembly and by 1950 only four members enrolled although there were inquiries by sixteen others and by 1953 there were nineteen enrolled.

In 1969 we began to participate in the deliberations of the Joint Retirement Board. As of this date 218 hazzanim, together with their Congregations, now participate.

In the area of publications, the Assembly published its first effort "Birkhat Hamazon" in 1954 and "Zamru Lo" in 1955. Since then the Assembly has published twenty-eight volumes of hazzanic, choral, synagogue folk and art music. More than half of these publications, consisting of 1,000 copies each, have been completely sold out.

The Assembly also has a program of Commissions and Publications which has resulted in over forty new compositions by American as well as Israeli composers.

The "Cantor's Voice," a bi-monthly publication, came into existence in 1949. It blossomed, in 1968, into a full scale "Journal of Synagogue Music" with over 700 subscribers. Its pages are replete with scholarly articles by prominent authorities and copies of musical creations.

The printed records of our annual Conventions contain a mine of materials worthy of study and restudy. A dozen selected articles are being reissued this month in an anniversary issue of the "Journal of Synagogue Music." The compilation of an index is now in process.

In a tremendous effort to raise the prestige of the Cantorate, the Assem-

bly pursued at considerable cost, several land-mark legal cases which were directly Instrumental in gaining Social Security coverage for Hazzanim as self-employed Ministers, exemption from military draft for practicing full time Hazzanim and full time and potential cantorial students of the Cantors Institute. We are also involved in litigation calculated to establish definitely the status of the Hazzan as a Minister.

In the course of the years various Certifications have been issued by the Assembly and the status of "Fellows of the Cantors Institute of the Jewish Theological Seminary" was awarded to those Cantors who met the qualifications specified by the Assembly and the Seminary. Honorary Life Memberships have also been awarded to several members.

We now have a membership of 345. We have acquired a measure of security in our financial Independence. We have spent over \$40,000 00 in publications and we have disbursed large sums on behalf of the Cantors Institute. and in scholarship aid to its students. Last year, the Cantors Assembly made a gift of \$25,000 to the Jewish Theological Seminary of America to help meet that institutions financial crisis.

We have charted a course over the years that has brought us increasing Independence while at the same time maintaining both formal and informal ties with the Conservative Movement We have fortunately been able to procure the co-operation of the other arms of the Conservative Movement and developed strong serviceable and pleasant relationships with them We look forward to even greater accomplishments

In this short review of the growth and accomplishments of the Assembly in the past quarter of a century, it is impossible to detail the tremendous efforts and persistence-the struggles and disappointments and the various compromises which the officers and members of the Council experienced throughout the years They were instrumental in bringing about the recognition, independence, stability and maturity which the Assembly now enjoys We express our deep gratitude to all of these men

We have been singularly fortunate in the selection of our officers, partic-

ularly in the selection of our Presidents. Without exception, these men, each in his own way, brought a brand of devotion, scholarship and enthusiasm which could not help but inspire the membership at large. Their names and terms of service appear elsewhere in this publications.

The Assembly has also unanimously honored four of its members in the past twenty-five years who did not aspire to the Presidency but whose outstanding efforts on behalf of the Assembly merited recognition as ex-officio officers

They are:

W Belskin Ginsburg
David J Putterman
Moshe Nathanson
Morris Schorr

In addition to the officers and the Council members, a large measure of the success of the organization was due to our Executive Vice-Presidents- David J Putterman during our first thirteen years and Samuel Rosenbaum who, after serving three years as President of the Assembly, has now served for over twelve years as our Executive Vice President.

We are also grateful to the large number of prominent rabbis, musicians, musicologists, lecturers, authors and educators whose advice and contributions added greatly to the success of our annual Conventions.

We are pleased to be able to report that in the quarter of a century (a very short period in the life of an international organization) we have been able to fulfill practically all of the blueprints and specifications laid down by the Founders and, in some of our accomplishments, we have gone far beyond their dreams.

There is much, much more to be done, especially in the area of definitely establishing our legal status and in the area of publication and in the expansion of the Cantors Institute, to insure the preservation of our noble profession and its sacred music for posterity.

C O N T E N T S

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SUNDAY EVENING, APRIL 23, 1972

Address:

"The Future of Institutional Judaism"

Dr. Eugene Borowitz

Hazzan Gregor Shelkan

Chairman:

Dr. Borowitz is a distinguished scholar, author, teacher and lecturer. His contribution to American Judaism is being enhanced by his having founded and having become the editor of a new bi-weekly magazine, "Sh'ma, ' a journal of Jewish responsibility. Rabbi Borowitz serves as Professor of Education and Jewish Religious Thought at the New York school of the Hebrew Union College-Jewish Institute of Religion. He is also Visiting Lecturer in Contemporary Theology at the Jewish Theological Seminary of America. The only scholar who teaches at both the Conservative and Reform rabbinical schools concurrently. He has lectured at important conferences and has served on committees of many important organizations on the Jewish scene.

Rabbi Borowitz was ordained at the Hebrew Union College and holds two doctoral degrees, one from the Hebrew Union College and one from the Teachers College, Columbia University. He has served several Reform congregations as rabbi and has been a Navy Chaplain.

Dr. Eugene Borowitz:

Colleagues, when I received the invitation to come to speak to you I wasn't quite certain to what I owed the honor. To try to describe to you the state of institutional Judaism in our time would seem to require either a sociologist or someone who was a prophet, or the son of a prophet. If it is difficult in our time to tell the future in general things, it seems to me it is doubly so with regard to Jewish matters. I, therefore, come to you with no special expertise. In none of the undergraduate or graduate study that I did, did anyone tell me exactly how one can find out what would be going on in the future. Considering what you and I have lived through these past few years, from the death of God, to the death of America, to the rise of Jewish ethnicity, to a new world which seems to be born every six months -- all I can do then is to try to speak to you out of my experience, out of what I have seen: and to raise, what it seems to me, are a few significant questions.

I want to begin by choosing a somewhat odd case. I am a Reform Rabbi, invited here to speak to cantors of the Conservative Movement. So I think I can make my point best by discussing an Orthodox congregation.

I recently found myself in Atlanta, Georgia. To be sure, by this time a community which has become substantially lively in terms of its Jewishness, which in terms of the new growth and development of the South, has become a very sophisticated and metropolitan community. I had the pleasure of meeting with an Orthodox Rabbi in that community, Rabbi Emanuel Feldman, who had recently written an article in my magazine, "Sh'ma," and had a rather interesting discussion, I thought, with Rabbi Bernard Raskas of St. Paul, whom he has never met nor seen. They were discussing the virtues of trying to introduce new prayers into the service. That was a shidach which I had worked up. While I had met Raskas I thought it might be helpful if I met Feldman. I had the pleasure of meeting him and I began to discuss with him what is a thoughtful, devoted, concerned, sophisticated Orthodox rabbi like you doing in Atlanta, Georgia? After all, everyone had freely predicted that the assimilation of American Jewry would proceed at a faster rate in the South. There was something about the openness of the style of life, the notion that everyone had to take on the gentility of the South, the sparse number of Jews who were in the South. In addition to which a general attitude that one simply has to conform. Therefore, it was difficult to see what an Orthodox congregation was doing in Atlanta, Georgia. Rabbi Feldman, very modestly, very quietly, under my prodding, began to tell me the story of his congregation. I thought he must have been there just a few years. He had probably arrived recently because he seemed to be the rabbi of a rather substantial congregation. I wondered why a Jew with his devotion and piety should be out there among all these heathen.

He said no. As it turned out he had arrived 20 years before. There was a little shtibl of some 20, 30, 40 families or so. The strangest thing had happened. Somehow or other in the course of the last 20 years his congregation had grown, which is not altogether surprising. But it had also grown, not only in numbers, but in piety. He now found the congregation, to his utter surprise, attracting all sorts of people who wanted to come to be observant. Indeed, he said, he now found himself with an interesting new problem. Members that had come to the congregation in order to be Orthodox had finally started complaining that the rabbi wasn't observant enough for them. It was, of course, he who had somehow brought them along in their practice, got them to build the mikveh next door to the synagogue, saw to it that they were properly pious. But, now, thank God, they were a mature, Orthodox congregation and they were complaining that the rabbi wasn't pious enough.

I suggest to you, as I have been thinking about it since then, that is a phenomenon that no one would have predicted 25 years ago. I was ordained in 1948. When we talked in 1948 of what life would be like in the American Jewish community everyone freely said that while you could probably expect to have certain pockets of Orthodoxy in the large cities, sooner or later, as Jews moved out of Boston, New York, Philadelphia and Chicago and one or two other places, Orthodoxy would die out. Everybody would either be Conservative or Reform.

I suggest one of the most intriguing phenomena of our time, religiously and Jewishly speaking, is the birth of a vibrant, living, excited committed Orthodoxy. I suggest that no one foresaw that we would come to the day when children of Reform Jewish families, Conservative Jewish families, even Orthodox Jewish families, second, third and fourth generation, American Jews would want to be Orthodox. Now not simply Orthodox by affiliating with a synagogue, but Orthodox in terms of their personal practice.

Why do I select that case? The subject which your chairman assigned to me is "The Future of Institutional Judaism." It seems to me that we can understand the problem which is being created for the future of institutional Judaism if we will take a look at this unexpected and apparently sociological, unnatural activity.

What is it that in Atlanta, Georgia has brought a group of people to want to be fully, observant, traditional Jews? I suggest that if we can understand them, we can understand something of a mood which is percolating through our country at the moment and which will in turn effect us. To be sure, this is a minority group. It is a minority in Orthodoxy and I think when I am done discussing it, you will agree that it is a minority among Conservative and Reform Jews.

But everyone has got to pick out where he sees the growing edge, the interesting and exciting thing that is going on. This is where I see it. What is it that has brought those people to that congregation? I see it essentially as three special factors.

First, you find in Atlanta, Georgia and in many places throughout the United States, a certain small number of Jews who want to be Jewish. These are people now who are choosing, deliberately and consciously to make Jews out of themselves. Mind you, very often, they don't know why. They are not quite

certain. But something is eating them or something is bothering them and given a chance, and sometimes a little leadership and an opportunity, they will proceed to try consciously, deliberately, purposely to establish a Jewish life.

I think that comes from many factors of which the negative one is that an increasing number of American Jews are saying to themselves that the old ideals will no longer do. Just being a good American is no longer enough. There are so many possibilities in America, both for good and evil that to be a good American might be to turn out an evil American as well as a good American. What we need to do now is to bring to America some inner set of standards which will enable us to choose from the extraordinary range of things that America gives us, that which is good and desirable. Jewishness has suddenly become a significant option. Because we are in America, because we are of America, because we understand America, we have now begun to get to the point where we can begin to choose that in America which is good and begin to recognize that not everything that surrounds us is worthwhile. This has thrown some people back on their Jewishness, as a sense of values, a criterion of the desirable, a way of determining what they want to do.

Of course, the rise of the State of Israel, the Six Day War, indeed, the example of what black men have done to act with self respect in the United States has made many a Jew pick up and decide maybe he ought to be more Jewish than he has been in the past. Whatever it is, some small minority of people, now, in our community begin to say to themselves: We want to be Jewish. Therefore, they then proceed to try to go about doing something, foolishly, in a fumbling way, but they do it.

But when they want to be Jewish they now create a new standard. In the old days, if you wanted to be Jewish, you belonged to a synagogue, or a temple. You came to a community, you wanted to be Jewish, so you went to the nearby place. You heard there was a good rabbi: or you heard there was a cantor with a beautiful voice, or they had a marvelous Hebrew school. Or, as the studies indicate, it **was close and that was** the determining reason so you joined. When you took out a membership, you got your Jewishness.

I suggest that in these people of whom I am talking, and in our community generally, in America generally today, one doesn't get something personal by buying it or by some nominal act. It needs to be more personal than that. Therefore, at **least** in this Atlanta Jewish community, what they were looking for was something authentic. Where is the genuine article? At one time it would have been reasonably clear that the genuine Jewish article was to be found in a Conservative or Reform congregation. One of the reasons we can have a resurgent

Orthodoxy, small though it is, is because some people say to themselves, You want to be a Jew, do it all the way - mikveh, mechitzah and whatever else you want to put into the game. That was not thinkable some years back, that people would say genuineness must mean a certain amount of sacrifice and self-denial. I suggest not only then is there an interest in being Jewish but these people who begin to search are interested in it in some way that they will know is not phony, that has no compromises about it.

The third thing that I think has moved them into this congregation is that they are interested in finding a place where they can somehow have community. They wanted a few people to talk to, to be with, to participate with. They want to have a place where somehow it is their place, where they belong. Now I know in a Reform or Conservative congregation, one can belong, and as we say to them all the time, if you will only get active, you will get to know people: believe me we are looking for people to get active. You claim you don't know anybody or times have changed since you knew people. If you will just mix and become involved, you will get to know people.

But the truth of the matter is that our style is a different kind of style. We are fairly formal. We like things set up in such a way that the rabbi and cantor are in control and do it for you. Strangely enough, one of the advantages of Orthodoxy for this group of people, is that the older Orthodoxy still retains the notion that every Jew is for himself in the middle of the community. You say your own prayers, at your own rate, louder, quieter. You don't like who is davening, you sing a little louder, be sour, go off key - that is permitted still, there, because it is your shul. Therefore, people who are looking for community, for being part of and involved in their Jewish activity suddenly find that terribly attractive.

I think that the Atlanta phenomenon, could be repeated in almost any large city, or on any college campus. My daughter, one of them, thank God, attends Brandeis University, reports the following story. At Brandeis University there are a certain number of co-ed dormitories. On the whole that seems to work out pretty well. Certain of the dormitories, however, had fire doors, so for purposes of fire there is a barrier between the two parts of the dorm. In one of the dorms they discovered there were girls on one side and boys on the other side. After a big meeting of the Women's Liberation group, the girls decided that they would approve having that door left open so there would be free access between the girls and the boys sides of the dorm. When the boys on the other side

of the door heard of it they were terrified. Why? They were a group of boys who wanted to live together and had bought themselves a Sefer Torah so that they could daven each day in the dorm without having to go out. They didn't want any girls coming in to interrupt the services, or God forbid, to get involved somehow or other, to make everything poss'le. The answer was then that that door was going to stay locked. Can you imagine? In my days that the boys should lock the door against the girls was unthinkable. I know that's rare and that's unusual. But I suggest that it is sometime worthwhile to look at the extraordinary case to see what we may be facing in Conservative and Reform Judaism.

I think that what we are dealing with here is a new kind of Jew. That new kind of Jew is one who may multiply in our community. The assimilationist Jew whom we will always have with us will continue to drift out. He will continue to find his way elsewhere. Unfortunately, he will probably come to our institutions just enough to make it difficult for us to be very Jewish there. He is always the one who is threatening to resign if we do something which would be positive and worth-while. We will always have him.

But what we may now have in our community is these few Jews who want to be Jewish, who somehow want to be authentically Jewish and who want, at the same time, to have a sense of personal involvement and community. That is a little different than what we used to have. For the last twenty years we have had Jews who have been quite satisfied to kind of go along. It was the thing to do. Maybe they didn't believe it too much, maybe they didn't like it too much, but that's what you did. My father did it, I do it. Or maybe they thought, you move into a community, there are people there, you have to belong to a shul, your child has to go to Hebrew school, so you do it.

That's why we have had in many of our communities essentially a pareve Jewishness. Our difficulty will be that our institutions, if they are going to meet the new breed of Jews in any larger numbers, they will not meet their demands. Why is that?

For a moment let me put Reform and Conservative Judaism together. Reform Judaism and Conservative Judaism were founded on the theory that we must make an adjustment to the general culture. Hence, their pride and their glory in the Jewish community has been that you can be Jewish and modern at the same time. What did we therefore emphasize in our activities? We have emphasized that we have technique. Look at the way we carry on. Look at our understanding, our technical perfection as contrasted to a previous generation is marvelous.

There once was a time one could go to Yeshiva and read a Hebrew text and no one bothered you because your grammar was terrible, or your accent, even if you were a deep Ashkenazi, was really misplaced all the time. Today, our students have to know their dikduk. If they don't know the grammar, if they don't put the accent in the right place, we are very disturbed with them. It is part of the modern style of being a rabbi that you must be at least a little bit of a grammarian. I am sure that if you think back to generations of cantors that came before you, you might realize how difficult it would be for many of them to achieve membership in your organization. You would consider them to be technically at too low a level to be granted membership. Their range of understanding, their musical taste, their sense of notation, their understanding of time and harmony, would be just simply beneath what we would require of one another. In general, all the way through our institutions, we have emphasized the technique of modernity.

The second thing we have prided ourselves on has been style. You came into a Conservative or Reform congregation and you knew that it wasn't some kind of European transplant. We were not simply the children of the ghetto found in the United States. On the contrary, the way we carry ourselves, the way we speak, the way indeed we dress, shows that we are part of this civilization. Our rabbinical students all have to have Bachelors degrees from an American university while many a Protestant and Catholic group did not require that same level of general education. One of the things that has been critical in seeing to it whether or not a rabbi was acceptable or not was how did he speak English. What was his knowledge of the general culture. I suggest that the same thing has been true of the cantor.

The cantor has striven and worked hard to establish the image of a respected clergyman in the community. One who stands with equal dignity with any other clergyman in the community. All the old stereotypes of the hazzan, like all the old stereotypes of the rabbi, we have had to work hard to overcome. So, today when I walk into you, I look into my drawer to see if I have a colored shirt to put on. My hair, losing a little in front, gets a little longer in back, my sideburns begin to climb down my face. I wear a suit, I have an occasional suit that says, I am an American and if you didn't know that I was a rabbi, I might be like anybody else. Indeed, part of the effort of our services, rabbinical, cantorial, have been to create a mood that really, we are like everybody else. That we have dignity, that we have style, that we have the proper formality.

I have made just a little bit of fun about that but I want to make it perfectly clear to you, we would not have a modern Judaism if we had not had this emphasis on modern technique and modern style. Both were indispensable to getting us where we are. But that I think is the problem. Our institutions are now heavily invested in the accomplishments of a previous generation. We achieved what we set out to do, although there are occasional nudniks around who try to say that we haven't and would like to somehow take us back to a previous generation. We have accomplished that transition but having accomplished that transition we still tend to think that what is required of us is to specialize in techniques and to maintain the old styles of dignity and formality. Let me give you a specific example between Reform and Conservative Judaism.

The only major difference between Reform and Conservative Judaism, though it could be explained in more elegant terms, was, to put it from a Conservative point of view, how Jewish one would end up being. For Reform Jews weren't very Jewish and the Conservative Jews were going to be really Jewish and that was going to be the major difference between them. Now I think at one time in the American Jewish community there was a rather substantial and critical difference between Jews who belonged to Conservative and Reform congregations. But what about today?

Not, dear friends, to refute me, to tell me that I am really with the goyim and I belong with the goyim; not really for the moment to defend your institutions and to say how wonderful your institutions are. I know how wonderful they are. But in terms of the average life of the ordinary Jew. What do we see over the American Jewish community?

I think the answer to that is something extraordinary has happened. Namely, a kind of style has been created which goes all the way through the community and which is rapidly, rapidly becoming a kind of way of life on its own. I don't particularly like it. It is on the whole a relatively uninformed and substantially non-observant style of Jewish life. On the whole, Conservative Jews tend to keep kosher as little as Reform Jews. And I can't say that I like that very much but it is a reality which all of us should learn to accept. To be sure I think that we have more Unitarian types in Reform Judaism than there are in Conservative Judaism. And I am sure there are more Orthodox types in Conservative Judaism than there are in Reform Jews. But leaving out the extreme rings there is a tremendous overlap in the middle and in terms of the average Jew's life, it hardly makes much difference whether he belongs to a Conservative or a Reform congregation. For one of the extraordinary phenomena of our time, just beginning to pick up a little steam during the last couple of years, is the merger of congregations.

In the 1950's and in the 1960's what we kept talking about was how new congregations were being formed and what a marvelous opportunity there was as Jews were moving into communities and building new buildings. On the whole no substantially promising new congregations have been founded either in Conservative or Reform Judaism in the last few years. That may possibly be due to the Nixon economics and to the difficulties we have all had with our money since 1968. It is quite conceivable that, God willing, the American economy will rebound and things will move up for all of us including the founding of new Jewish institutions. But the inflationary crunch begins to hit most Jews where the philosophy is most vital - in the pocket book. Why? As rabbinical and certainly, let us hope, cantorial salaries rise, it becomes necessary to ask members for more dues and people begin to want to know why they should maintain competing synagogues when maybe for the same money they could put synagogue together and get better service for less money or, at least for the same money, get more than they are getting now. Then, as neighborhoods change and communities move, all of a sudden questions begin to arise as to what to do with those synagogues and congregations. The result is that over the last few years, Conservative congregations have merged with Conservative congregations: Reform congregations have merged with Reform congregations. But, with apparently without bloodshed, it has been possible not only for Orthodox and Conservative congregations to merge, but for Reform and Conservative congregations to merge. Both the officials to whom I have spoken at the Jewish Theological Seminary of America and at the Union of American Hebrew Congregations seem to feel that this movement is going to into the future.

I think then that we should face a reality - that sooner or later we need to recognize that a broad, new middle style of American Judaism is being created. To be sure we will all have our places in it. Some will want to be more traditional, some will want to be less traditional. It is expected. But there is a movement and that is the first major thing affecting our institutions.

The other thing that affects our institutions is that the old pride which they had can no longer long maintain itself. If our Conservative and Reform institutions were brought into being as specialists in modern technique and modern style, that no longer counts for very much in the modern world, at least with that tiny group that I am talking about.

Why is that? Can one be a slob when one gets up in the pulpit to speak? Can one be poorly prepared when one comes in to teach? Does one no longer have to pay attention to what one is singing or how one produces it? Certainly not.

But now as we get up and seek to serve our people, they are all experts. Well, they may not know as much as us, but at one time when I got up to speak in a community, the proportion of college graduates was very much less. Indeed, in the community into which I came, I was probably a fairly learned and reasonably wise and cultured man. But today when I stand up, or any of my rabbinic colleagues stand up to speak, everybody can compare him with people they have met on television. They know the finest minds. They can, by virtue of their education, read the same books. They don't need from me some special technique which I can make available for the truth of the matter is Ashley Montague and B.F. Skinner and J.K. Galbraith and Norman Mailer come into the living room very readily and often. They have already reached a certain level which I am not going to get to. My technique is not terribly significant. It would be a lot more useful if I, as a rabbi, could learn to talk to people and let people talk to me instead of giving forth with great speeches.

Do you get the idea? When it comes to musical performance in our times, our kids have grown up with guitars in their hands. They know modulations we haven't even heard of yet. Some of them have been composing music on computers in high school. They have listened to music that a generation back one had to study a score to be able to appreciate. Two generations back one could go a whole life time without ever having heard any of the major great choral works. Who was going to put them together in your town, your village? Today, you flip a switch, put on a record, you get a tape, the next thing you know you not only have it on a tape but we will have a picture of the performers and probably with the score running underneath so everybody will be wiser than we are.

One simply cannot come into a community then and impress them with one's modern technique. They compare us with the very best in the world. While we may be good, very good, we can no longer trade on how good we are. I think the same thing is true of style. The style of our Reform and Conservative synagogue services is heavy, formal, dignified. To be a rabbi and a tenor is very difficult because God must be a baritone. As someone said, better yet a bass. Sure, that's the kind of world we live in and what is the result? The result is that during services one shouldn't sneeze. Don't cough. God forbid you have to go to the bathroom - don't move. If you feel in the mood to cry, don't cry. We don't allow crying here. If you feel in the mood to be slow and quiet, maybe you can get away with that - they won't catch you, if you are being slow and quiet. But if you like to shrei gevald, if you would like to complain, if maybe you would like, heresy of heresy, to stop the service - oh, no. We move with precision and nobody is supposed to say anything. And it's got to go on as if the whole thing is a great oiled machine which arrives at its

destination promptly as we have guaranteed that you will be out at 12 o'clock.

Now, what's the trouble with that? When we wanted to show the American world that we knew how to play the Western game, we had to take the old shtibl, the old shul and convert it into a Western type institution. We had to do that. We did it only now that we did it, it is time to move on to the next step. What do really most of us want from one another? We want a chance to be friendly, to sing with one another. The singing here was beautiful a few moments ago, particularly every once in a while when there was a song that grabbed us. That was nice. The rest of the time we have to sit kind of quiet and still and frozen. Most of my rabbinic colleagues, when they are not leading the service, don't like to go to somebody else's service. I do not know about cantorial colleagues. When you are up in front you get a chance to express yourself. But when you sit in somebody else's place - it is not just that we are critical - it's that somehow you don't get a chance to let the neshomeh out. But we would like to let the neshomeh out,

Just think of the way we conduct our lives today. We do not consider normal homes in which people are walking around stiff and difficult. Even in the form of the meetings here, people will be more casual, they will be more relaxed, they will call each other by their first names. It is possible to call a rabbi by his first name and not destroy his dignity. As if dignity really means anything to anyone any more. As if anybody really cares about dignity. No, what we want is a little humanity. Listen to me, talk to me, understand me; give me a chance, too. Let me participate. I want to be a person.

People walk around in our world today and they have no place where they can be a mentsch. They'd like to find a group in which it is possible to come in and for them to be somebody. That is our difficulty. We need to somehow create a new style where everybody can be somebody, where everybody feels at home, where everybody can express himself, where instead of people put into straight jackets people somehow are glad to be there because that's how they find out who they truly are.

Now, if I read the signs correctly, the rabbinate is trying, trying, trying to create a new style. Sometimes it doesn't look that way, particularly to people who have to live with rabbis. But if you compare the current generation of rabbis to rabbis a generation back, it's fairly clear that that older

generation of rabbis, God bless them, was stiff, tough and unapproachable. By comparison, today's are mentschen. Yet, in comparison with what we need to do the rabbinate has got to learn to talk less and listen more. It has got to learn to dominate less and (applause) wait a minute, there is a sequel friends. I warn you: because in theory, the rabbi should be secure. After all, the American Jewish community with all its troubles, there is at least a certain amount of granted respect to the rabbi. Very often cantors have to try harder. Why, because they are Number Two. You know, if you are second you have to try harder. For instance, somehow everybody assumes that the hazzan is second to the rabbi. Very often the cantor is trying harder to establish his role, his position, his dignity. The result is, as hard as it is for the rabbi to give up, it may in some way be harder for the cantor because if you don't sing what do they need you for. It's like the rabbi, if he doesn't say a few words, how will they know he is the rabbi? The problem is how to be a rabbi without talking. The difficulty is how to be a hazzan by getting other people to do some of the singing, to let them join you, to share with you, to be part of you.

We have a problem. We are living off the capital of the previous generation. They created the modern technique and the modern style and they are necessary to us. But at the moment we are being challenged by a generation of people that is looking for something else and will increasingly be looking for something else. I think we have got to find a way to meet that challenge. The most helpful thing that I can say to you, it seems to me, is this: Old institutions do not die quickly. All the premature notions that the synagogue is dead - it's an old institution. It goes on. It's remarkable how it goes on. But what is the secret of the way that it has gone on? Precisely that our grandfather's synagogue was not our synagogue and that our synagogue may have to be something slightly different for our children. An old institution stays alive by its power to adapt. I hardly need to tell you that the hazzan is an ancient and honorable institution in the Jewish community, just as the rabbinate is an old and honorable institution in the Jewish community. It has survived not simply because it lived in the past but because it found a way to adapt the past to the needs of the present.

If I knew how to do it, I would tell you how to do it. I don't know how to do it but I do know that we need to try. That, I think, is what you are trying to do and in that trial I wish you God's choicest blessings.

MONDAY MORNING, APRIL 24, 1972

Address and Discussion:

"Is There A Future for the Synagogue in America?"

Rabbi Arthur Hertzberg

Hazzan Kurt Silbermann
Chairman

Hazzan Kurt Silbermann:

Rabbi Arthur Hertzberg graduated Phi Beta Kappa from John Hopkins University. He received his ordination from the Jewish Theological Seminary and has a Ph.D. in History from Columbia University. Rabbi Hertzberg is an Adjunct Professor of History at Columbia and has taught at Rutgers and Princeton Universities. Last year, on his sabbatical, he taught at the Hebrew University in Jerusalem. He is a member of the Executive of the Jewish Agency for Israel. At present he is President and Editor of the Conference of Jewish Social Studies. Rabbi Hertzberg is the author of many books. The best known of these are "The Zionist Idea," "The French Enlightenment and the Jews," and the classic by now, "Judaism." Since 1956, he has been the rabbi of Temple Emanuel in Englewood and it has been my pleasure and privilege to work with him there for the last ten years. It is, therefore, my honor to present to you not only my Rabbi, but also a very dear friend, Rabbi Hertzberg.

Rabbi Arthur Hertzberg:

May I begin, first of all, by thanking both the chairman and Kurt Silbermann for those very gracious words.

I have been searching my mind all morning. I had an hour and a half in the car being driven up here and as several of you know, I got up a little early from a sick bed to come. Ich hof ich vil eich nisht kronk machen in the course of these remarks.

In searching my mind and asking myself for what merit was I asked - I am not just saying this as a joke - I really asked myself why, of all the innumerable rabbis whom you are officially and individually associated with, does one chap, one

pulpit, get himself invited twice in several years, to the Cantors Assembly. I think I know the answer. It is actually true that in our particular congregation the rabbi and the cantor are each other's closest friends. I think that is the merit which entitles me to this platform.

It is true on innumerable personal levels, it is true that when anything needs to be worried about in my own family, on a very personal level, the first thing I do instinctively, is to pick up the telephone and call Kurt. And vice versa. It is true that Phyllis and I depend on Kurt and Inga as we depend on no one else in Englewood, New Jersey. And I think that sometimes Kurt and Inga value our judgment and our concern. So I think I have a right to stand here for the second time in a few years because I would hold up the personal and official relationships between Kurt and myself as a model for what rabbi-cantor relations ought to be. We really do care about each other.

Having said makes it possible for me to get among friends, and yet I did make a special physical effort to be here precisely because I know that within the Cantors Assembly I am deeply privileged to be among friends. Deeply privileged and I regard it as a privilege to talk with you about some of my forebodings and some of my fears and some of my concerns and some of my hopes about the future of the synagogue in America.

I am going to lead these remarks toward a practical proposal. Perhaps I ought to begin since I see that a number of you in the room are my own comrades in telling Yiddish stories. Perhaps I ought to begin with my favorite story of one of my teachers, Haim Greenberg. How many of you remember Haim Greenberg, of blessed memory?

Haim Greenberg, a great Labor Zionist intellectual, once said in my hearing that a typical Jewish speech, a typical speech among Jews about Jewish affairs is a lengthy analysis of our tzores. Very incisively and very bitingly the lecturer tells us what's wrong. And then he reaches, having moved us and stirred us and made us feel guilty, he reaches the crashing climax, 48 minutes after he began, with meh darf, meh muz, meh zol and he sits down to a standing ovation. Then you walk home and you say, Vus darf men? Vus muz men? Vus zol men? That's for next time. But by then he is in Portland, Oregon giving the same lecture.

I am nowadays very much under the star of the Haim Greenberg remark because I feel that American Jewish life, as

a whole, is full of meh darf, meh muz, meh zol and that's where it ends. I think that all of our very brilliant analysts of American Jewish life, my colleagues, on what I call the Yiddish Floating Crap Game of the lecture circuit, are either emotionally stirring (I think of Heschel and Wiesel) or they are analytic. When they are analytic they wind up 48 minutes later saying, Es iz shlecht, un men darf, men muz, men zol. We are always left with the feeling: Vus darf men? Vus muz men? Vus zol men?

I have the feeling that the whole of organized Jewish life is now engaged in what I call a kind of sociological madness. That is, when my grandmother discovered that something was wrong, she bought herself a komeia. She went to the Bokofsker Rebbe, she gave him a kvitel and got from him a komeia. Nowadays when organized Jewish life discovers that something is wrong, it hires Leonard Fine and three other sociologists to produce a report, very expensively, to say es iz shlecht, un men darf men muz, men zol.

And then they appoint a bureau and there is a bureaucrat in charge who says men darf, men muz, men zol. For instance, Leon Jick, just appointed by the Conference of Federations and Welfare Funds or before him, the guy that the Conference of Federations and Welfare Funds appointed to run the National Foundation for Jewish Culture or the various cultural bureaus of American Jewish Committee, Congress, etc.

We have floating crap games of sociologists telling us that they are going to save us by diagnosing our ills, expensively.

I would like to diagnose our ills very quickly and get this morning to what I think we might constructively do about it. Fair enough?

I think that synagogue life in America is in trouble. I think there are no ifs, ands, and buts about it. It is disguised in a number of places, either by the size of our congregations because of Bar and Bat Mitzvah, though I think we are beginning to feel in the more mature congregations that we are past the maximum in terms of child attendance, that is, the American Jewish sociological profile of a very rapidly falling birth rate has hit us. I would imagine that many of you will tell me that in your congregations your Religious Schools are dropping, and they are not dropping because you are bad Bar Mitzvah teachers or bad principals, etc., etc. They are dropping simply because our congregations are no longer in their thirties they are now in their fifties. The classic problems of my congregation are

no longer the problems of kinder vus villen nit gehen in cheder, they are the problems of the college kids vus villen chasene hoben mit shikses.

That is, we have now reached a different kind of stage. We still disguise it, in many places, with activity. I remember the last time I stood here, I gave you a good time because I made bad jokes about the virtuoso rabbi, so I think I have earned enough Brownie points to say that sometimes the virtuoso cantor manages to pack them in a bit. Or you have enough special events kinds of things. Or in the smaller communities where Jewish life is still more ghettoized, in the smaller communities things are still fairly stable because there the ghetto is still Jewish, Jews still have nowhere else to go; Jewish life, synagogue life seems to be fairly stable.

But underneath it all, my own sense of what is going on around the country is that that special breed of cat, der Yid vus darf kumen davenen yedden Shabbes has lessened. There are no ands, ifs and buts about it. He has lessened. In the places where you used to have a minyan in the morning because there were Jews who needed a minyan, you either have enough Kaddish-zuggers, to make it up, or enough assistant rabbis to put on rotation to make them come. Or the Mens Club makes it a project and serves breakfast with a few bagels and you put it on a rotation basis. The point of the matter is tzen Yidden vus darfen geyen davenen yeden in der fri is becoming very melch a rarity even in our more traditionalist Conservative congregations.

We must therefore face one very simple reality. That the amount of Jewish observance with which we **began**, which we didn't create, 40 years ago, we haven't got now, from the young people we have trained. Whatever else we may have, there simply has been within synagogue life in America, a decline in personal observance. There has been accretions of other kinds of strength. There are more women coming around for aliyas, Women's Lib zoll mir moichel zein. There are all kinds of things that we have more of. We have more social action, more Women's Lib, more all kinds of maises, ober mer Yidden tzu gehen davenen iz nishto.

This is the problem number one.

Problem number two which I think is even deeper, is that the institutional synagogue which you and I hoped to create and of which we are the servants is not really the religious form of the next generation. Dort iz der umglick bagrubben.

Without exception, Conservative Judaism is the attempt of the children of East European Orthodox Jews and their children to appear on the American scene as reasonably traditional Jews and not vilde chayes. It's a sociological phenomenon.

I am over-simplifying and over-jazzing it, but you, in this very hep group, know exactly what I am talking about. Conservative Judaism is the westernized Orthodoxy of the East European. Conservative Judaism is the way that Marjorie Morningstar's father had of asserting that he is really no longer on the East Side. It holds on to Marjorie and her older brother. But we are now dealing with the grandson and the granddaughter.

The Conservative Judaism that I began in when I came as a kid to listen to Abba Weisgal and the rabbi he grew up with, Adolph Koblenz, they were both em tzu lange yor, present at my own Bar Mitzvah. He was at my Bar Mitzvah and I have never forgiven him for it. Adolph Weisgal, biz 120 yor, is one of the close friends of my parents, of my mother and my father, zichronom livracha. Everytime I see him, I see them and many other scenes. He evokes some of my warmest memories. I am tied to the Weisgals with great affection for generations, went to school with both sons, and so on.

The first time I went to a Conservative synagogue was in Chizuk Amoona in Baltimore. Chizuk Amoona in Baltimore presumed that the people who came there were Jews and that what they wanted out of Chizuk Amoona was that it should package it in a baale batishe way men zol zich nisht darfen shemen far Baltimore Hebrew Congregation. The Yiddishkeit of the family traditions was presumed.

Our religious situation, as I said to you before, and as I said to the United Synagogue the other day, has changed. The people we are getting into our congregations nowadays, even those we have raised ourselves, are no longer people whose Yiddishkeit we can presume. We **must** therefore deal with our synagogues as the re-creator of personal Jewish commitment, a personal Jewish content, a personal Jewish value. If, in short, the synagogue could presume interior riches and would engage in fas'nioning them into some new entity which would be respectable on the American scene, then we will have moved one step forward to solving the problem of relevance.

Let me just talk about the professional for a moment. I don't know anything about what the people who are coming to the Cantors Institute bring with them nowadays, but I **am** sure that it is not unusual for younger people who come to be the kind who have themselves **not** grown up on the nusach. They don't bring it with them. You have to teach them.

I know that there are perfectly fine young men coming to the Seminary's Rabbinical School yus kenen kain motzhe af a retach nisht machen. I know it.

The young men going into the Rabbinical School nowadays are people who come even when they hear the call from outside in and they have to be taught from the ground up. I suspect that the older hazzanim in this room began by being me'shorerim somewhere and knew the nusach before they turned up in cantoral training to get a little Western musicianship. The guys who are turning up nowadays, I would guess, just on external *evidence, know a little bit more about music but a hell of a lot less about nusach and Ivreh, nowadays.

You don't have to hire a sociologist with questionnaire studies to find it out for me. I don't have to spend \$100,003. It is inevitable that this should be so because this is our situation. All that you need is the application of minimal intelligence and some feel of the situation to know that this has to be true.

I know that when Kurt and I retire the guy after us is not going to have a Rov far a taten and a Hazzan far a taten. It just won't be. It won't be because the world is different; and if the professional world is different, al ahah kahan y'kamah, think of what our laymen are like, especially our younger ones. Think of it. How much Yiddishkeit have they really seen in their homes? How much baggage do they come with? For them, the difference between a magnificent Tal in nusach and Homer's Iliad is Greek. That is, all of the brilliantly successful things that we do from lectures, through brilliant sermons, through great cantoral occasions, really are entirely over their heads because they don't begin to know the basic terms with which to appreciate them.

The great institutional synagogue which leaves them personally unreached, leaves them religiously unreached. Because, may I say something: there are great performers in this room and I am not a humble man. I think that I can probably play all the tricks of the Stephen Wise's and the Abba Hillel Silver's, a generation before me. I can play every one of those games on a platform, including shake my hair a la Wise, let it grow a little longer. I have often said that it isn't for lack of great cantors and great preachers that the American Jewish situation is different. The audience is different, the congregation is different: its needs are different and the games we used to play don't work anymore. The fact that we can perform brilliantly, and I don't believe that there isn't in this room

a group of cantors who if they set their minds to it could do in their own idiom what Kwartin did in his dav. On the contrary, I have heard one or two or three of you do at least as well. You can do it.

Why doesn't it shake the world as Zavel Kwartin used to shake the world? Because it is a different world. I am, therefore, led to certain conclusions that we better rethink what our synagogue is for and we better pack in the notion that the future of the synagogue is the great institutional synagogue it has been in the past. I ask you a very silly question: Think of your own congregations and the average age of its Board, when you arrived and what it is now. How much accession in the last 20 years to the Boards in the synagogues in this room have there been of younger people? Think about it.

In some of the smaller towns the family tradition, a number of second and third generation people do show up, holding the seats for their papas. In most of our congregations the Boards were young in the 1940's; they're now very middle aged in the 1970's. At least this is what I bump into around the country.

How are we going to wrestle with this bear? I think we are going to wrestle with it by an entirely different concept of the synagogue and an entirely different concept of our role within it. I think our congregants don't need great preachers and great cantors except rarely and on state occasions. I think what they need from us is more personal connection, more individuation, more decentralization and I think they have already told it to us.

I think that the best of our young people, the most religious, the most spiritual of the young people that we have created within our Conservative congregations, oddly enough have gone and created all kinds of little kleislach whether they are religious kleislach and havurot or left-wing communes. **But** what they are saying is they don't like the 2,000 family congregation. They hate its bloody guts. They won't darken its door except under protest. Insofar as they will darken its door they will only for those things which are very carefully made smaller, more personal, more connecting, and within which they work, with some individual who makes a difference to their spiritual life. Therefore, I am beginning to wonder whether we, the ranking war horses of the cantorate and the rabbinate, aren't really operating now on a kind of apres moi le deluge, that is, in twantzig yor. It will still last on

momentum and after that zol zich Gott zorgen. The great institutional synagogues will last long enough for most of us in our 40's-plus to retire and after that who cares - at least some of us don't. Now, I am saying, do we have a commitment to the future of Jewish life in America? If we don't, we should go out and hang ourselves. We are a bunch of fakers. But we are not a bunch of fakers. We had better re-think what we are going to do with the synagogue as a whole. I am beginning to wonder whether an older pattern of the synagogue as a group of a half a dozen or so shtiblach, interest groups, groups of varying kind of commitment, whether the synagogue in a half a dozen rooms, in a half a dozen kinds of services, is not the synagogue of the future.

I am beginning to wonder whether our young people have not told us something when they tell us that their truest religious commitment they feel in a living room, the best of them, when they get together to do in their own way, their own thing.

Let me be autobiographical: Ours is not the largest or the most institutionalized of synagogues. We are a 603 family congregation barely. Our Shabbes service attendance is not a mob; 100 Jews on a Bar Mitzvah and whatever else comes. The best of our young people including my own children tell me that they feel more of Shabbes in Havurat Shalom in Boston to which they are dedicated than they feel in my shul. My own kids tell me. I am fortunate that my big daughter, the anit-Semitke still makes the pilgrimage to Boston--anit vult geven groise tzores. What am I getting at? That insofar as within my own congregation we have decentralized our young people into a set of Shabbatones insofar as I have a Talmud class **going**, which on Sunday mornings for many, many years has developed a set of real relationships with some people: some things have happened. Insofar as Kurt is to all intents and purposes not merely the converner, he is the Rebbe of the daily minyan. He has a clientel there. He sometimes thinks he hides it from me. But I know very well that there is a part of the congregation who in the first instance ask him to pasken a shaileh. Being a very gracious guy, he somehow or other tries so to make it clear to them that he doesn't paske any shailes. He comes and asks me. What he really thinks is that he is saving me from being jealous of the fact that there is a part of the congregation which regards him as its great white father.

On the contrary, it is marvelous that part of the congregation has a deep human, intimate and lasting relationship with a good Jew, whom they know well, whom they pattern themselves on, to some degree.

What I am trying to say to you is that we have got to get out of the habit of the congregation as a business, with a president and a chairman of the board, chief executive officer, the rabbi, also the finance officer and the cantor, somewhere around, saying, I am the Executive Vice-President in charge of a totally independent division, called the service. We've got to get out of the big business image of ourselves as executives in God's business. We've got to get ourselves into a different frame of mind. We've got to ask ourselves what in one-to-one relationships are we managing to achieve.

The successful religious endeavors of our day, as far as anything is successful, are the one-to-one ones. Whether they are the havurot, or whether they are the more intimate of the youth groups, or whether they are the living-room learning things that are found in a number of congregations or whether they are in the few places where congregations are decentralized into study groups in various people's homes, or whether they are the commitment of such people as the Lubavitcher to send his hasidim out to teach Jews to put on tefillin.

Which leads me to my concluding thought, my concluding two thoughts. We used to think that the problem of the American synagogue was how to finance itself. Let me tell you that I know that we are now in a bad year, some of our congregations are in trouble, that changing neighborhoods are doing some things to congregations and all the rest of it. But essentially Ameri in the gelt can Jewish community is blotte. It is not a problem. The problem of the American synagogue is not ultimately money. The problem of the American synagogue is that Jews have money far alle schvartze yoren. It is their commitment to what we stand for.

If that is so, I think we had better declare a moratorium, really declare a moratorium on worrying about the financial and structural and institutional framework of the synagogue. Take five years off and go out on a country-wide mission to make Jews observe more mitzvahs. We simply have to get out of the business of doing everything we've always been doing, whether being great performers or great executives, or playing little power games for control and get into the business together of making Jews be more Jewish. I have had a very odd experience. I've never been able to teach a Jew how to daven Minha, to convince him to daven Minha because I declare openly that once or twice in my life, even knowingly, hob ich varfelt tzu davenin Minha. I admit it. I have occasionally succeeded in convincing a Jew to change his home from tref to kosher. I succeeded in doing that. I have even succeeded in convincing a few young people to put on tefillin every morning. The other day I even convinced by Youth Director to put on tefillin every morning. I said to him, how can you teach teen-agers,

how can you convince them of davening if you can't daven? It just doesn't work that way. Now he davens. He had a face saver. He said he went to Chicago and the Zidotchoiver Rebbe in Chicago looked at him and he became a baal teshuva. Fine, the Zidotchoiver Rebbe did it. I don't care. My point is we convince people of those things about which we care ourselves. I think that we have -- I am a friend of yours and you are of mine, may I be very, very open and very nasty -- I think we have contented ourselves and allowed ourselves to be very proud of the fact that we are ornaments of the synagogue -- klai kodesh -- ornaments of the synagogue, beautiful vessels. We haven't gotten out there and gotten dirty where Jews are in their various ditches and tried to raise them out of the passion of our own religious commitment. If that is so then I have a very practical proposal for this convention which I regard myself, in a very deep sense, as not an outsider.

I think that we ought to set ourselves down within the Conservative Movement, in the first instance, the cantors and the rabbis. I think the Cantors Assembly and the Rabbinical Assembly ought to sit down together, in a joint study commission, maybe bring in a few of the United Synagogue people, but not make one of those big tzimmeses out of it. Less than a half dozen people, I think. The less the better.

Since this has been a speech and obviously it is forbidden not to say at least one word of Torah. Let me quote my father, zecher tzadik livracha. My father once asked the question: How come when the first bunch of m'raqlim went into the Promised Land the whole thing iz gegangen in drerd arein? In the time of Joshua, he sent a couple of m'raqlim into Jericho the thing went very well. He said the thing is clear on the face of it: When the first set of m'raqlim was sent we have the nesieh ha Edah. Remember, their names and their pedigrees are given and all the kibbudim are handed out, and a nominating committee slate is produced, a balanced ticket, in order to make sure that nobody's koved is being neglected. And he said, when you appoint twelve guys on the basis of koved, and you hang up a plaque, it's tzores, nothing gets done. When it really became time to enter the Promised Land, two anonymous m'raqlim, their names are never given, shnai anashim, but you are never told who they are, two anonymous m'rallim go and do their job. Since their koved their ego, their narcissism is not involved, it gets done.

I would suggest that an Ilnannounced committee not announce in anybody's synagogue bulletin as having come back from convention and having been appointed to a high level committee

to discuss the future of the synagogue and the Conservative Movement, that an unannounced committee, zeir nisht b'koved, but serious, be created of the rabbis and the cantors, maybe a few interested laymen, to sit down and ask ourselves where is the synagogue going and should we not in a half a dozen places, almost immediately, experiment with the decentralized synagogue, with redefined and much more flexible roles for rabbi and cantor. Experiment with group ministry, experiment with congregations in which each of us and our associates and our assistants, and our youth directors and maybe some good Jews, become the leaders of the group. I think if we do that we will discover that we are doing what used to work throughout the ages in the classic synagogue. That is, s'iz geven a rov, s'iz geven a hazzan and the rov taught a little Torah on the side to a group which was particularly attractive to him and the cantor was the center of a group which was particularly moved by him and they met together fairly regularly. And there were a few laymen who ran a hevra tehillim or the more learned among them taught a little mishnayas. In such a synagogue we may retain our numbers but they will be retained for real.

Let me conclude, therefore, by saying that I no longer regard the task of the synagogue as trying to Westernize or trying to regularize or as trying to be a kind of proper public expression of very deep and existing Jewish private emotions or commitments. I regard the task of the synagogue as dealing with relative emptiness but with great hunger. Some of it masked by assimilation but with great hunger. If ever in our lives we have to be less proud and more spiritual, less on our high horses and very much more besides Jews it is right now. Not only for the sake of the future of Judaism, in this country, on this continent, but even for the sake of the future of our institutions, of our jobs. I do not see the synagogue of the next generation as being, certainly not in the larger metropolitan communities, the existing synagogue. We can save the synagogue only if we change it radically and make of it, across the board, a personal instrument.

One last postscript: Underneath all the informality and all the jokes of these remarks there lies one basic moral assertion and I have saved it for the last. The world in which we are living is a world in which Reisman once called, the world of the lonely crowd. What people feel most of anything is depersonalization -- their anonymity. The besetting outcry I hear in the American synagogue, including my own, is the rabbi and the cantor don't even know my name. Depersonalization - the depersonalization of life in general. People come to

religion out of what? Hineni heoni mimaas nirash v'nifchad mipachad yoshev tehilos Yisroel, but that oni mimaas stands before God and says, You know who I am. And in standing before You I cease to be one of 78 million people, I become unique. People come to the synagogue, people come to you and to me and the hasidic movement understood this very well -- this was what it was rooted in -- they come to us because within the house of God, under its influence, they want to be something other than manipulated, something other than served, they want to be confronted and related to in all their human concreteness. Unless you and I succeed in transforming our relationships within the synagogue into that, unless, in short, we cease being rabbis and cantors and become something of rebbes and morei derech, and brothers and friends, we are going to be presiding over the demise of Judaism on these American shores. So my deepest conviction is that the patient is very sick but he can be saved. We are the people on whose shoulders rests the responsibility of saving him and the time is now.

TUESDAY MORNING, APRIL 25, 1972

25th Annual Meeting of the Cantors Assembly

President's Message:
Hazzan Yehudah Mandel

My dear Colleagues,

It is about a year ago that the coveted position of the Presidency was entrusted to me. To enjoy the trust, to share many hours and days with you, discussing the problems which are part of our professional lives, to help the best way wherever I could, was never a burden. I have considered those occasions and opportunities part of the promise I made to God and you when I said "hinnen shalchevni": to be present at many of the simchot you have celebrated, to share the happiness you have experienced, was an oneg ruchani. Let me acknowledge that from the day I became part of the Assembly, I watched, searched, observed and evaluated the work, the building of our Assembly. I knew the history of hazzanut and its standards in Europe. The profession and its organizational scope were always fascinating to me. Since then I had the privilege to serve our Assembly in different capacities. In each position I have learned a little more about our sacred work and all it stands for. I can honestly say "Ain chacham kebar nissayon." There is an immeasurable difference to work in a segment or division, or to have the opportunity to see every department, to observe every phase of our work: to notice progress and sometimes failures. Only the Presidency gives one such an opportunity in full measure, ki merosh tzurim areenna umigevaot ashirena. From there we can see hazzanut as an entity, with a clear view, an unshaded, undistorted vista. Having had that opportunity, I am here to bring you a report on the state of hazzanut in general and our Assembly in particular.

Before I took over the Presidency, the loud and clear call from the Seminary came to us. Dr. Finkelstein expressed the fear that in view of the poor financial condition in which the Seminary finds itself, most vital activities will have to be curtailed. He expressed the hope that the Cantors Institute would remain open, but requested from us a gift of \$25,000, to assure the 1971-72 budget of the Cantors Institute.

Everyone realized that this emergency call must be answered. The Executive Council was polled first. Each member pledged to help. The pledges ranged from \$500 to \$3,000. Many of our colleagues in the ranks also answered our call. This was a most

gratifying experience. Many other techniques were implemented to substantiate our own budget and to make up the funds paid out to the Seminary out of our treasury. I have to admit that we have not succeeded to recoup fully and I am appealing for your cooperation in this direction. During the serious discussions with officers of the Seminary we found "meaz yatza matok". The discussions gave us a chance to underline many areas in our professional life which to members of the Assembly are of importance. The fund raising issue in our communities, the poor cooperation we receive in some communities, from rabbis and others were discussed. The Cantors Institute, which is so close to our hearts, was another important subject. These discussions led to an open and uninhibited exchange of ideas. It resulted in a number of visits we have made to the Cantors Institute. We are invited to continue the visits. As a result of these visits, and of visits still to be made we hope to get a thorough grasp of the operation of the Cantors Institute, to become more familiar with its faculty, its students, its problems and its achievements. As our knowledge grows so can our understanding and cooperation increase.

It was for the first time in 1971 that our Assembly was directly involved in the United Synagogue's Congregational Standards Committee. Before the next Convention of the United Synagogue (in 1973) we shall have formulated a revised code for hazzanim and their congregations which will be fair and effective and in keeping with our own standards and our own status. Until the new code is devised and approved, the standards governing the hazzan are the same as they have been since 1953.

I am happy to report that since the convention held in November 1971, a most cordial atmosphere has developed between our Assembly and the United Synagogue. Sam Rosenbaum and I have been appointed to the Committee which will prepare the code.

At our request the sabbath before our Convention was declared by United Synagogue as "Cantors Assembly Sabbath." I hope everyone took advantage of this opportunity to bring our organization to the attention of their individual congregation.

As your representative I was appointed to the governing body of the Seminary. Sam Rosenbaum will soon represent our interests on the Joint Retirement Board which governs our insurance and retirement policies. We were recently invited to attend a meeting of this body, as guests, and the observations and suggestions made by us were received with general satisfaction and approval by them.

I have good reason to believe that the relationship between the Seminary and our Assembly will be better in the future than ever before. Great changes are taking place in the leadership of the Seminary. We have had an opportunity, in a most cordial atmosphere, to meet with Dr. Gerson Cohen, and at his suggestion these meetings will continue on an on-going basis.

Within our ranks, the innovation to have the young members of our organization serve as interns on every committee is of greatest significance. This training ground gives them a chance to look into matters under consideration from very close range and in a practical way and gives us the invaluable opportunity to train future leadership.

Some of our regions, as in the past, were visited by your officers. Regions are as valuable to our organization as the members in the region make them to be. In the Florida area we established closer relationship and we have gained five new members there. With the help of these new men we hope for great progress there.

We visited the Chicago region. The occasion was a regional celebration arranged in honor of Moses Silverman in celebration of 35 years in the cantorate, of which he has spent 32 years with Anshe Emet Synagogue. This region, with its well-knitted organizational life, I think, is a model; regionally and professionally it showed that hazzanut is held in high esteem. There were close to 600 people present at the banquet. Every congregation was represented by a delegation, led by the rabbi and hazzan. They all came to honor the man who invested over three decades of his life into the building and raising the standards of hazzanut. With an ardent prayer in behalf of our Assembly I offer again our most sincere mazal tov to Moe and his sweet Roselyn and express the prayer that many of our colleagues will be able to emulate his achievements.

Above and beyond the regions mentioned, intensive contact was maintained with every region. Individual or regional problems were solved on an on-going basis. In retirement, severance and similar problems we were instrumental in working out a number of satisfactory solutions. We can again report victory in the courts, in some tax cases, which mean, above and beyond the material gain to the individual colleagues who are involved, additional governmental recognition of our profession.

Publication this year was not as intense as in the years previous. "Chemdat Shabbat" by Max Wohlberg, is a fine specialized work for the sabbath morning service, for hazzan and congregation, is one of our new publications and is expected to enrich every Jewish community in Israel. It is with great pride that I announce the publication of our own Manual for the Hazzan. To Saul Meisel, the Chairman of Publications, Ben Belfer, who helped compile the material, to Sam Rosenbaum, for the loving care and for the funds he obtained for the publication, go our sincerest thanks.

As we go on, publication becomes more and more involved. The reasons are obvious. Our organization has published over 30 volumes in these 25 years. With the prices so high, we must think twice, which are the books we really need and which is the one to intensify our already achieved reputation. I can report that we have justified hopes that the third volume of the desRossi work is expected to be in our hands soon. We have had considerable difficulties to bring things to this level. At the end however: "Hakkol hitqamar bechi tov"...

David Leon and Sam Rosenbaum visited Israel with the intention of kechu mizimrat haaretz... to intensify the establishment and help overcome difficulties of fledgling Conservative congregations in Israel. From their reports we have learned that the problems are greater than we have expected and cannot be solved by the Cantors Assembly alone. It will require the concerted efforts of the other components of the United Synagogue. We are pursuing our plan which to many of us is of great importance. We are in constant touch with our colleagues in Israel and have made contact with the man who will represent the United Synagogue in Israel. We have good reason to believe that the initial plans will be realized. The fledgling congregations will be strengthened and new ones developed. Colleagues who intend to settle or to spend their sabbatical in Israel will not only help but also enjoy the results of the combined efforts.

As for future plans: The growth of our Assembly is evident. We may have to consider new ways, changes in some fields of our endeavours. The Assembly needs more workers. We need people who will be specialized in particular parts of our work. Public relations and the very closely related field of fund raising are in need of active workers. Administratively, there are aspects which will have to be re-organized to increase efficiency. In general, I see our profession grown in stature, recognition and scope. We must come to the realization of da et atzmecha - to know ourselves better: to have more respect for ourselves, as professionals.

Just one example: Our minutes during the year called the attention of our members to reserve the dates of the Convention, so that every member shall be able to attend it from the beginning to the end. We asked to draw the attention of the congregational board and involved committees to the fact that this is an extraordinary occasion, our 25th Anniversary... Still, many are missing with the excuses of weddings, Bar Mitzvah lessons, etc. This would be almost unimaginable in any other profession. We must see the truth of the Mishnah, "Im eyn ani li mi li".. If we will not do it for ourselves, who will do it for us?

There is still much to be done, but for now I would just like to say to all members and leaders who have helped to make my administration successful, Yeyasher kochachem - I am to all deeply indebted.

For the future, I hope "Gadol yiheyeh kavod bayit hasheni, mikavod bayit harishon"... that united we will be able to do and accomplish more in the coming year and prepare a greater future for hazzanut... Yehi ratzon shetishre shechinato bemaaseh yadeynu. May we be worthy to have the blessings of God and enthusiasm of our colleagues. Amen.

Report of the Executive Vice President
Hazzan Samuel Rosenbaum

Mr. President, Ladies of the Cantors Assembly, distinguished colleagues:

There is a Midrash that teaches that when the Almighty first placed the human tear in the eye of Man she complained to the Creator that He was dooming her to eternal gloom and pain and sadness. Never would she know a moment of joy or of happiness.

The Almighty, being a loving and merciful Father, calmed the tear and reassured her. Don't worry, from now on and henceforth Man will shed tears also in times of joy.

This anniversary, marking the first quarter century of the Cantors Assembly is for me an occasion for such tears, tears of joy. I am sure that it is equally packed with emotion for many of us here today. No one who can recall the sad state of our profession prior to 1947, no one who can remember the cantorate as it was in those days, no one who still cringes at the insignificant place which it held in public esteem or remembers the unreal manner in which hazzanim looked at themselves, the disorder, the lack of concern or communication between one hazzan and another, no one who remembers any of these can fail to be moved by the remarkable transformation which this celebration symbolizes.

I imagine that those who have been and who are now our officers and leaders of the Assembly have special cause to be grateful and elated, having played a part in fashioning the renaissance, in helping to breathe new life, new purpose and new hope into a faltering and aimlessly wandering profession in search of itself.

But this is more than the simcha of leaders. It is the simcha of each and every member of the Cantors Assembly. For without the unsung and often unnoticed man in the field, without hazzanim, who, in their communities and congregations, away from the spotlight of national attention, in the quiet pursuit of their profession, who each day live the visions, the goals and the standards of the Cantors Assembly, without each and every one of our members, without their support there would be no Assembly and no celebration.

All of us of the Cantors Assembly, indeed, have cause for mazal tov and ever l'hayim. We have come a long way. We have transformed a zealously guarded personal and often mysterious art into a sacred, respected calling, a profession of honor, of distinction... In the process we have changed the quality of Jewish music, almost singlehandedly instigated a revival of interest in it, increased the appreciation of it for those whom we lead in prayer.

Unlike any other profession of Jewish service, we are uniquely blessed in that our joy and our celebration is not limited to colleagues alone. We are doubly fortunate in that our conventions, our achievements, our celebrations are of concern and meaning to many of our fellow Jews. It is not accidental, nor unusual, that there are as many lay people in our midst here as there are hazzanim. Testimony, indeed, to the very special relationship which has always existed between the people, amcha, and the hazzan.

For the Jew, for the literate and faithful Jew, hazzanut has always been both the medium and the message of prayer, the means and the end. Our prayer, the prayer of Jews, is always a dialogue: the hazzan probing, illuminating, adorning the words: the congregation listening, considering and finally giving into them in a mystical, tremendous, unison response.

No doubt, this is why hazzanut has always been popular with the great Jewish masses. No doubt, this is why they are here: in spite of the cynicism of our time, in spite of the contradictions in their daily lives, in spite of the fashion of the moment to hold religious practice and belief disdainfully at arm's length, they are here because they love hazzanut.

They love it for it sprang originally and organically from the soul of the Jewish people. The hundreds of tunes and nuschaot, the countless Baruch hu u'varuch sh'mo's and Amen's, the numberless, distinctive Kaddish tunes, the original and inimitable Avot melodies, all welled from the lips of the Jewish people. It was the folk itself that first selected the musical forms and patterns of Jewish prayer. And it was from the people that the old hazzanim, the true baalei tefillah, learned hazzanut. It is an original and unmatched expression of a people's yearning to articulate its feelings about the Universe, about Man and about God. Hazzanim refined and developed this precious raw material into an art, but hazzanut was neither the caprice of an inspired composer, nor a musical accident. It was the creation over the centuries of the faithful Jewish masses.

It is true and should not be denied that most of the people out there, most of the members of our congregations at home, are a far cry from those great Jewish masses who created hazzanut - the pious, the righteous, the dutiful who filled their days with ancient books and yearning chants, who faithfully observed the mitzvot, wept at prayers and mourned for Jerusalem.

Still, something, a fragment, an atom, a speck of that great love still remains and will remain for **as** long as hazzanim continue to carry with honor the precious residue of a thousand generations of Jewish daveners.

This, my friends, is the unseen but vibrant bond that encircles us here at this celebration, profession and layman alike: Hazzanut - our love for it, our memories of it as it once was and our hopes for it for the future.

We are privileged to gather here because twenty-five years ago ten men met to share a dream. Ten hazzanim, accomplished and secure in their profession, resolved in one prophetic moment to do what generations of hazzanim before them had never been able to do - to transcend themselves, to look beyond their own needs, to become concerned with something greater than their own ambition, to dare to shape history to their design.

We are here because their dream found an echo in our hearts. Today, we mark in joy the fulfillment of that dream in a measure far beyond what even they might have imagined twenty-five years ago.

And it is fitting and proper that we should remember and honor that first courageous minyan for their vision, for their persistence and for their courage. We are grateful to a blessed and blessing God that nine of that original company have lived to see this day and that most of them **are here in** our midst. What a special moment of glory and fulfillment this must be for William Rubin, Morris Schorr, and especially for David Putterman, the architect **of** the dream, the one man without whose foresight and strength - from the early years right through the first decade of our existence - we might never have reached this day.

An organization, like art, cannot remain static. Our Assembly has grown and matured and has probably changed in many ways since those early days, but I am convinced that the goals first enunciated by the ten founders **are as relevant** and meaningful today **as** they were then. While the outer accouterments of style and method may have changed, the heart of the organization remains intact, as it was when life was first breathed into it.

We are saddened that due to circumstances beyond their control, six others of that minyan, Michael Icahn, Martin Adolph, our beloved Gershon Ephros, Edgar Mills, Abe Rose, and our former president, Charles Sudock, are not with us today. We would be remiss, indeed, if we were not grateful for the many contributions which each of them has made over the years to the vitality and integrity of this Assembly.

There is one other extra-ordinary human being who would have enjoyed being with us to celebrate our twenty-fifth anniversary. He is the man whose name is probably known only to the older members of the Assembly, the late, revered and beloved Rabbi Albert I. Gordon.

I know that David Putterman can, no doubt, fill in the details with much greater accuracy than I can, since it was he who was most closely associated with Rabbi Gordon. But I would be remiss if I did not remind this assembly of the crucial role which Rabbi Gordon played in helping to see that the Cantors Assembly should be established. Rabbi Gordon was, at the time, the Executive Director of the United Synagogue of America. Today it is hard to imagine why forces within other sections of the Conservative Movement would have opposed the formation of an assembly of cantors but at that time it was the sad truth. Were it not for the understanding and cooperation and strong urging of Rabbi Gordon the task of the founders would have been immensely more difficult.

Some of you may remember that the Cantors Assembly, a few years ago, made a contribution toward the establishment of a chair in Jewish Theology in Rabbi Gordon's memory. But that is hardly adequate to begin to repay the great good which he did for all of us. I hope that in recalling his name and in having you understand his role, some small, partial payment of our debt will have been paid. Of him it most certainly can be said Zeicher tzadik l'vracha.

Anniversaries are always sentimental times. They tend to focus on the past and that is just and proper. It is good, when one has climbed a long hill, to be able to look back and to see how far he has come. It is warm and comforting to remember the days of our youth and the times when we first struggled to become an organization. But, if anniversaries are to have any value beyond the immediate joys of celebration, they must also serve as a point of departure for what lies ahead.

If experience has taught me anything, it is that prophecy is both foolish and dangerous. It is especially so today. We live in a world in which the pace of events grows ever more rapid, in which the individual sees himself less and less able to affect the vital forces that control his life, a world in which even the rate of change in our life style has already accelerated almost to the point of no return, almost to the point of future shock: in such a world it is especially foolhardy to try to guess what tomorrow will bring.

I hope my older colleagues will forgive me if instead of prophecy I choose to direct my thoughts about the future to the youngest among us for they will inherit the future. There is an inexorable rhythm to which we all march. We began to turn over the Assembly to them the moment we resolved, at our first gathering in 1947, to establish a school for cantors. And just as the cells of our body age and change imperceptibly and unnoticeably until one day everyone can see that we have grown older, so have we been imperceptibly turning over the Cantors Assembly to our younger members and even to members yet to come in the years ahead. Imperceptibly, but surely, before very much longer, it will be their Assembly and their responsibility.

Life in the next twenty-five years will not be easy for us or for you, my young colleagues, so I will not burden you with obligations but ask you only to consider my thoughts as suggestions from friend to friend. The same inexorable pulse will reveal the future to you as it has to us, and I am as certain of this as I am of anything in my life, that we shall have no cause to be ashamed of the path you will choose, no reason for regrets.

My young friends, you probably have heard that kol hatchalot kashot, all beginnings are hard. You probably will find that hemshech, survival is equally difficult. I would hope that you will want this profession to survive. The source of that survival can come, as I see it, only from one source - one vital, expanded and flourishing Cantors Institute with a student body encompassing all segments of Jewish belief and practice and commensurate in number and quality with the highest needs of the American Jewish community. Yes, eventually, we must come to the point where there will be one great school for the instruction of cantors and not three. This is not nearly so far-fetched a concept as one might imagine. The Rabbinical Assembly recently disclosed that it has been having conversations with its

counterparts in the Reform and Orthodox movements with the hope of finding ways for their three organizations to move closer to each other. With Jewish life undergoing such dramatic changes, with the general tendency of the world to look less at form and more at content, with the general disrepute into which most bureaucratic institutions have fallen, is it so unreasonable to expect that we should be able, in the next quarter century, to talk out our differences with our Reform and Orthodox colleagues, to resolve them, to compromise them, and to achieve one unified school for cantors? Such a school, with the backing of all American Jewry, could be equipped and financed as a school for the study of music and religion should be equipped and staffed with a faculty of acknowledged expertise in both the practical and philosophic aspects of hazzanut, with credentials in a wide spectrum of Jewish culture, music, art, literature, dance. Only in broadening the areas of future hazzanic activity to include the whole gamut of Jewish culture will the hazzan of the coming decades be competent to adequately serve the needs of his congregation.

It is not necessary at this point to argue or to project whether there will be formal or informal congregations, large or small congregations. I am convinced that there will continue to be congregations. But I feel strongly about the needs of those congregations of the future and I am convinced that the hazzan will need to command a wide range of cultural resources. For if the synagogue is to survive it will need to encompass every possible aspect and expression of Jewishness, not only Torah and prayer. Somehow, the synagogue will have to become the sounding board for the culturalists, the secularists, the nationalists, the humanists as well as for the traditionalists who will want to identify themselves as Jews.

Above all, I would hope that you young people will be so skilled, so well trained, so concerned that long before you celebrate the fiftieth anniversary of the Cantors Assembly, hazzanim will be serving not only on the faculty, as they already do with great distinction, but in every administrative and governing capacity as well. In the early days it may have been deemed necessary to look outside of the ranks of hazzanut for leadership for the Cantors Institute. It may be that it is still necessary for the moment, but it does not seem unreasonable to hope that a school, dedicated to training young cantors, supported by the efforts of cantors, should be administered and directed by cantors.

Along with this hope and tied to it is my own feeling, and it is shared by a great number of colleagues with whom I have spoken, that, sooner or later, the three cantorial organizations must move closer together. One day there must be one, unified, strong cantorial organization in this country. Aside from the obvious benefits of union, we must face the fact that as long as one cantorial organization functions with lower standards than the other, positive, forward movement in the profession cannot take place. So long as there is not one standard, one goal, one law for all cantors, there will be no standards, no goals, no laws for any cantor.

The life blood of our profession is music. The only treasure which we can turn over to those who will follow is the great store of Jewish music which we inherited from our predecessors augmented by the contributions which our own generation has created. In spite of the very successful and well received publications of the Cantors Assembly, the practicing hazzan, who is concerned for the musical needs of his congregation, knows full well how much important musical material is still lacking. Music for schools, for camps, textbooks for hazzanut, simple, yet effective materials for a wide variety of services and events never even imagined by our grandparents or even by us - these are requirements which even we have not been able to meet. To expect a commercial publisher to publish esoteric, specialized or scholarly musical works that will be of interest and of use only to a small segment of the American Jewish community is being unrealistic.

I am not revealing any secrets if I tell you that the last of the exclusively Jewish music publishers may some day soon give up. To my mind that would be a calamity for synagogue music of major proportions. It is obvious to all that it is no longer possible to make a reasonable profit from the publication of synagogue music. There are just not enough customers or funds available to those who use Jewish music.

Whether or not you young men in our Assembly will be able to convince your congregations to expend the sums they should on musical materials I do not know. Even if there is a marked increase in those funds, it will still not be possible to look to commercial publishers for future needs. Let's face it: Jewish music comprises a very small, special field. Its publication must become the concern of the entire Jewish community: it does not exist for the benefit of cantors or singers alone. It is a cultural treasure of the entire Jewish people. Ideally, the cantorial school of

the future should establish a university press to publish those things that cannot be published on a private basis, in the same manner as hundreds of university presses in this country today publish specialized works and studies in every academic, scientific and cultural field. Such publications probably never return a profit, but they are published because they are urgently needed in order for these fields to survive.

It would be incumbent upon such a university press to see to it that every music school and every college in the country be provided with a Jewish music library so that Jewish and non-Jewish students alike, who would want to, or need to find out something about Jewish music, would have adequate and reasonable resources at hand.

There are other hopes.

Certainly, you must look to the time when chairs of Jewish Music will be established in the major music schools of our country. How can we expect our young men to become interested in the study or in the creation of Jewish music if appropriate educational resources are not available to them throughout the country? Even one successful and thriving cantorial school, set in one city, will not be able to meet the needs of music students all over the country. The Jewish community is just beginning to learn the value of establishing chairs of Judaic Studies in universities and colleges. Is it too far-fetched to imagine that Jewish music should be treated on an equal basis?

There are many more hopes but I am afraid that I have already burdened you with more than a fair share.

There is one concluding thought I would share with you and that has to do, not with our organization, but with you as individual hazzanim.

It is my hope that you will not become so involved in the newly developing **services**, in the emerging new styles of worship, in the excitement of new activity and identity as a hazzan, that you will forget to be a sheliah tzibbur, with all that such a title implies. I see, already, that the temptations of one generation, even if they are conquered, always rise up in the next generation and need to be conquered all over again. There is a very fine line which must be drawn between hazzanut and art, between hazzanut and all other kinds of music, between the hazzan and any other kind of artist. The temptations are great to substitute the theatrical for the dramatic, the popular for the authentic, the glamorous for the quietly routine.

In our early days the Assembly faced that challenge and I am pleased to say, we overcame it. But we are in another generation and I see the same old temptations lurking about us. I wish it were possible to lay down some rule by which one could save himself from succumbing to them, but there isn't, and there is no guarantee that anyone would observe it if it were laid down.

Perhaps there is something that we can ask young hazzanim to carry with them from the past that may give them a point of reference on which they can focus at moments of decision: an understanding of what the prayer songs of the sheliah tzibbur meant to those faithful Jewish masses to whom I referred earlier.

For them, hazzanut was their intimate, personal discourse with angels, their remembrance of the sweetest dreams of their youth, the root of their oneness with the Jew of all places and of all ages. It was the essence of the uniquely Jewish state of being, "dveikes," that tender, bitter-sweet ecstasy that brought Shabbesdikeit into their lives. Hazzanut was for those sainted Jews the Shir HaShirim of their romance with eternity, the song of their yearning to free their souls from their own earth-bound selves, to fly free in search of the ear and love of their Father in Heaven.

In hazzanut they could hear the soft murmur of a thousand Yizkor sighs, the last tortured cries of ancient martyrs, the gentle echos of generations of grandmothers, their hands like withered leaves, clasped together, softly crooning Gott fun Avrom as Sabbath afternoons slipped into a night illumined by the memory of three stars.

Our grandfathers and grandmothers are long gone, and with them their world. Even our own world slips away from us before our very eyes. Maybe Jews will never again need to weep at prayer. But sanctity, serenity, the wrestling with eternity, the search for meaning in life, the yearning for Shabbesdikeit, these will remain eternal needs.

It is my hope that in your struggles with your career, in the professional and personal identity crises that must surely come, you will be strengthened by this memory of hazzanut and inspired and driven by it to let it help fashion your own lives as sh'lichei tzibbur.

My colleagues, young, and not so young, I thank you for your forbearance. I greet you, I embrace you and I pray for our continued survival, our continued growth, our continued victory over the forces that would make Jewish life absurd, vulgar and common. In the process may we know the sweet sense of fulfillment and joy which is the rightful share of those concerned with tikun olam. May the Almighty grant that those who shall one day celebrate the fiftieth anniversary of the Cantors Assembly will find it as meaningful an event in their lives as this twenty-fifth anniversary is in our lives.

REPORT OF THE NOMINATIONS COMMITTEE

The Nominations Ccunmittee presented the following slate of officers and members of the Executive Council. Since no other nominations were presented, under the rules of our By Laws the entire slate was elected unanimously:

President: Yehudah L. Mandel
 Vice President: Gregor Shelkan
 Secretary: Morton Shames
 Treasurer: Kurt Silbermann
 Executive Vice President: Samuel Rosenbaum

The following were elected to three year terms on the Executive Council:

Jacob Barkin
 David Brandhandler
 Abraham Denburg
 Morton Kula *
 Ephraim Rosenberg
 Robert Shapiro

(* In the interim since the Convention and the publication of these Proceedings, Hazzan Kula resigned from the Executive Council in order to fulfill a long held wish to go on aliyah to Eretz Yisrael. Dr. Irving Pinsky was appointed to serve in his place until the 1973 Convention.)

Nominations Committee:

William Belskin Ginsburg, Chairman
 Daniel Green
 Michael Hammerman
 Morris Schorr
 Isaac Wall

REGIONAL REPORTS

REPORT OF THE CHICAGO REGION

The following officers were elected for a one year term: Hazzan David Brandhandler, Chairman: Hazzan Morton Pliskin, Corresponding Secretary: Hazzan Philip Marantz, Recording Secretary: and Hazzan Milton Foreman, Treasurer.

This was the year for exploiting to the fullest the 25th Anniversary of the Cantors Assembly. We, in the Chicago Region, felt that the celebration of this event at the Annual Convention at Grossingei's on the 23rd of April, would have only a minimal impact on the outlying regions such as ours. Consequently an outstanding and ambitious event was planned and subsequently successfully concluded on April 9 - a banquet, where not only our Colleague Hazzan Moses J. Silverman was honored for his 35 years of service to Hazzanut, but where all members of the region were honored in the presence of their own Congregation members. To further bring the message of "25" years to this region our very able executive Vice President, Hazzan Samuel Rosenbaum, gave a most eloquent presentation. Our beloved and esteemed President, Hazzan Yehuda L. Mandel, gave greetings and the musical program was presented by Hazzan Jacob Barkin.

There were only two programs presented this year. One was an outstanding example of how to teach the Bible by the use of Contemporary Music. This was presented by our very talented Colleague, Hazzan Reuven Frankel. Another presentation was made by the Chairman, Hazzan David Brandhandler, in which he gave further insight to the historical development of Jewish Music. The fact that there were only two such programs must be remedied in the future if we are to retain the interest not only of our Assembly members, but also that of non-assembly members.

Last year we had high hopes for our "music-exchange" programs. But we have not achieved the goals we had hoped for. This is perhaps due to lack of interest, laziness, complacency, etc., on the part of our members. Never-the-less, the Chairman of that Music-exchange program, Hazzan Morton Pliskin is continuing to act as a "clearing house" for this music. This program will be reevaluated in the near future, and examined to determine perhaps a different approach to achieve the goals we seek.

Respectfully submitted,

David Brandhandler,
Chairman

REPORT OF CONNECTICUT REGION

The Connecticut Region conducted meetings this season on the average of every six weeks. Each meeting was held in the home of a colleague. Wives were cordially invited and generally attended.

Most important in our year's activities was the invitation extended to the chairman of our Region to participate as a regular member of the Executive Council of the Connecticut Valley Region of the United Synagogue. We are also represented on the Youth Commission and shared in sponsoring the Annual Educators Conference in Connecticut.

A gratifying evening was held with Rabbi Harold Bell, Director of the Connecticut Valley Region of United Synagogue, who joined us to discuss the relationship of Hazzanim to the United Synagogue in our Region.

Mr. Herbert Chatzky, Temple organist, and faculty member at the Hartt School of Music, was invited to demonstrate on the organ the wedding music presently being used in our state. The music was provided by each attending Hazzan.

At a forthcoming meeting we shall meet with a representative of the Ramah Commission to discuss ways and means by which the Hazzanim of Connecticut can be more closely connected to the music and prayer program practiced during the camping season.

A fiftieth birthday party was tendered in honor of Hazzan Israel Tabatsky in gratitude for all the time and effort which he has given in behalf of the Connecticut Region in his capacity as Chairman.

I wish to thank Hazzan Maurice Singer, Secretary-Treasurer, for his cooperation and support.

Respectfully submitted,

Sidney G. Rabinowitz,
Chairman

REPORT OF METROPOLITAN REGION

Activities of the Metropolitan Region center around The Cantors Concert Ensemble. Our Ensemble meets regularly and at many of our meetings in-service sessions are held. At these sessions, current items of interest to our Hazzanim are discussed and new music, liturgical as well as Israeli, is introduced and analyzed. These sessions on music have proven to be beneficial to our men, as many of the compositions can be used in our synagogues and Hebrew Schools.

The Ensemble has been fortunate this year again, as in the past, in having Richard Neumann as its leader and Jack Baras as its accompanist. Concerts were held in Plainview, Long Island; Teaneck, New Jersey; Brooklyn, New York; and Freeport, Long Island. At least two more concerts are scheduled, one in Valley Stream and the other in Lynbrook. The concerts feature a balanced program of liturgical music and Israeli songs. Highlighting our programs this year has been a special medley of songs of Russian Jewry, including one song, "Od Pusti Narod Moi (Let My People Go)" which has come out of the Russian underground.

We of the Metropolitan Region are proud of our Ensemble and its accomplishments. Our Programs are always of a high caliber and our commitment to introduce and perform the highest level of Jewish music is our constant goal.

This past January, the Ensemble was invited by the Jewish Liturgical Music Society to sing at a tribute to Hazzan Israel Alter, celebrating his 70th birthday. The group performed two of his compositions which were well received by the capacity audience and highly praised by Hazzan Alter himself.

Respectfully submitted,

Stuart Kanas,
Chairman

REPORT OF NEW ENGLAND REGION

The New England Region once again can report that we have had a most active and fruitful year. We are blessed with men who are devoted and consecrated to the ideals of The Cantors Assembly.

Our meetings are held in the format of lecture. Hava Nashir and business relating to both local and national problems.

This years concerts were held by Cantors Semigran in Quincy, Hammerman in Brookline, Perlman, Kritz, Barzak, Poll and Ross in Providence and with the devoted labors of Cantor Shelkan, co-chairman of fund raising, who has raised many thousands, and Cantor Kischel, Secretary of our Region, all of our members have, and will contribute over \$10,000 towards our commitment to the Seminary.

We are planning a most exciting all day Kallah, featuring the distinguished Hazzan Israel Alter and Professor Cyrus Gordon of Brandeis University, speaking on the Dead Sea Scrolls, chaired by Cantors Morton Shanok, Michal Hammerman, and Alex Zimmer of the A.C.C.

These activities continue to enhance the prestige of our Cantors in New England.

It is our hope and prayer that at this, the Twenty-Fifth Anniversary Convention, we will achieve new heights of accomplishments for our sacred calling.

Respectfully submitted,

Michal Hammerman,
Chairman

REPORT OF NEW JERSEY REGION

The following officers were elected for one-year term:
Max Rubin, Chairman; Arthur Sachs, Secretary; Kurt Silbermann,
Treasurer; Joshua Steele, Program Chairman.

We have tried to reach all hazzanim in the state and, therefore, our monthly meetings were not restricted only to members.

Joshua Steele, Program Chairman, prepared a variety of interesting workshops and discussions.

Morris Levinson demonstrated the art of teaching songs to children in the religious school.

Murray Simon demonstrated a new rock service for Friday evening.

Moshe Broch permitted us to hear some of his private collections of tapes featuring portions of actual services by the late Moshe Kusevitsky, Jacob Kusevitsky and Pierre Pinchik.

Abraham Levitt gave a program of contemporary synagogue music which included some of his own compositions.

There were also meaningful discussions concerning our profession and an exchange of ideas.

Contributions were raised for the **Cantors Assembly** Scholarship and Publication Fund through Concert and music programs held at Temple Beth Am, Temple Beth El, Fair Lawn Jewish Center, Teaneck Jewish Center.

Respectfully submitted,

Max Rubin,
Chairman

REPORT OF TRI-STATE REGION

I am pleased to report to you the activities of the Tri-State Region of the Cantors Assembly for the year 1971-72.

Although no official meetings have taken place with full regional participation, I am pleased to say that the Detroit section of the Region was quite active throughout the year.

It seems to us that the distances between Jewish centers where hazzanim live is too far for regular meetings to be held. I hope that in the future this fact will be realized, and a reorganization of the Region will be considered.

In the meantime I am happy to report on a number of meetings which the Detroit section had in conjunction with the Detroit Cantors Association. We discussed various aspects in the professional life of the Hazzan and his duties in the greater Detroit area. We have met together with the band leaders of Detroit to discuss the music to be played at weddings.

I find it gratifying to report that all the musicians and band leaders have expressed their full cooperation with our own aims and wishes in this respect.

It was therefore unanimously agreed to impress upon the young couples about to be married, that the music for Processionals, Recessionals, and certainly the Bridal Song shall be only authentic Jewish Music.

I hope that this information will be of some benefit to other Regions with respect to Wedding Music. At the same time, we all express our felicitations to the Cantors Assembly upon the Publication of the Hazzan's Manual. It is of great value to every Hazzan, and can be considered a landmark in the life of the Assembly.

Respectfully submitted,

Shabtai Ackerman,
Chairman

REPORT OF THE WEST COAST REGION

The report concerning activities in the Western Region for the year 1971-72 has been confined to Los Angeles and Las Vegas because the vast distances of the Region make close cooperation difficult.

Discussions at our monthly meetings related to activities in our Congregations. On occasions the agenda included the presentation of new music.

A lively correspondence with Sam Rosenbaum resulted in a concerted effort to raise funds as our share towards the national commitment. Our collection should realize an amount of \$4,000.

This year a number of members of our Assembly in our Region received recognition for many years of devoted service to their Congregations. The Colleagues thus honored were Saul Silverman (35 years), Carl Urstein (25), Philip Moddel (13), Gerald Hanig, Uri Frenkel, Benyemin Glickman (10 years each).

Respectfully submitted,

Philip Moddel,
Chairman

TUESDAY, APRIL 25, 1972

25th Anniversary Banquet

Greetings:

Rabbi Judah Nadich, President, Rabbinical Assembly

Rabbi Nadich:

Beloved friends: I am very happy to be here and I am grateful to you and your Chairman for having given me the privilege of bringing greetings to you tonight from the Rabbinical Assembly. I am happy to be here because, first, I like to be with hazzanim, and my wife and I enjoy ourselves in your company. I am happy to be here because it gives me an opportunity to pay tribute publicly to my hazzan, the founder of the Cantors Assembly of America, Hazzan David J. Putterman.

To tell him publicly what I have said to him privately that I love him and I cherish his friendship a great deal. I am happy to be here also because the chairman of this, your 25th Anniversary Convention, Hazzan Moses J. Silverman, has been my very dear friend for over three decades. We came together as young men to Chicago and our friendship has been strong ever since. I congratulate you for your perspicacity in choosing him as your chairman for this silver anniversary convention.

My reasons for being happy are still not exhausted. I am happy because I see in your midst another very dear friend. Together, we worked in one congregation for almost a decade in the city of Boston in the town of Brookline, my very dear friend Hazzan Michal Hammermann. And sitting directly in front of me, there sits a gentleman to whom I listen with great awe and reverence chanting the services on the Yomim Nora'im when I was a boy of seven in the city of Baltimore, Hazzan Abba Weisgall.

So you see as I look among you I see in addition many more friends and I am privileged to have many of you who are my dear friends and I rejoice at this privilege at being in your midst.

So I have many good reasons for being happy and for being here tonight to carry out my primary mission of bringing greetings from the Rabbinical Assembly and its one thousand members. I do this gladly and with delight. A quarter of a century is no small period of time, especially in our age marked by such turbulence and change. And for an

organization like the Cantors Assembly to have endured for twenty-five years is in itself an achievement. To have endured and to have achieved greatly as has the Cantors Assembly is an even greater attainment. So, the Rabbinical Assembly offers the Cantors Assembly its congratulations upon this significant milestone in your history and rejoices with you and offers a hand of fraternal cooperation. We hope that we shall be working closely together in the future as we have in the past in the years ahead and their further achievement.

We have worked together for this past quarter of a century, rabbis and cantors in the Conservative Movement, and without boasting, we have to look back and to be satisfied with our results. An eminent American Jewish sociologist, Professor Marshall Sklare of Brandeis University, wrote an article that appeared in a recent issue of MIDSTREAM Magazine, on the status of Conservative Judaism in 1972. He wrote a book just about a quarter of a century ago on Conservative Judaism and now a new edition is about to appear and this article constitutes a review of Conservative Judaism since the book originally appeared: reviewing these past 25 years in the development and achievement of Conservative Judaism on the American soil. His article reminds one of the old story of the Jew who became an apikores by studying the commentary of the Abarbanel every Shabbes afternoon. How can a Jew become a heretic by studying so great a commentary? Because, you may remember that the commentary of the Abarbanel consists first, of his asking questions on the portion of each week, difficult questions, complex questions and then, in the second half of his weekly commentary on the portion, he offers the explanations and the answers. But this particular Jew, who each Shabbes would eat very well of the cholent and the gefilte heldzl and the tzimmes and all of the other delicacies of the Shabbes meal, after he had finished the first half of the weekly Abarbanel, would then fall asleep. So week after week he studied only the questions and the result was he became, ultimately, an apikores.

Professor Sklar's article is also divided into two parts, except with him the reverse is true. The first half of the article I find excellent. I find fault with the second half. In the first half of his article he says, that Conservative Judaism today is the leading Jewish religious movement in the United States and Canada. In many communities, he writes, the Conservative Synagogue is the leading congregation: on a national scale, the Conservative Movement is a movement of men and women, and young people, and children sense that they are a part of a vibrant Jewish religious movement. In the second half of the article, he maintains, however, that the

morale of Conservative Judaism is in a state of decline. He offers a number of arguments to support that thesis. I maintain that the second half of his article is based on too few sources, on an incorrect interpretation of the sources he quotes, and upon a biased selection of sources. Or else, the arguments he levels may be leveled with equal force against Reform or Orthodoxy, indeed, in many instances against religion in general. But with his statistical study and with his findings I have no argument.

He points out that fifty years ago, even twenty-five years ago, many students of the American scene were confident that Conservative Judaism represented only a way-station on the road from Orthodoxy to Reform. That Conservative Judaism had no staying power. It could not endure, it could not last. Therefore, he writes it comes as a surprise to many that in 1972 Conservative Judaism should, indeed, be the leading Jewish religious movement in America.

It has great vitality, he says, and great dynamism and it has evidenced great growth. That this should be so is due of course to a number of factors. Not the least of them is the devotion, the idealism and the plain hard work of rabbis and hazzanim in Conservative congregations throughout the United States and Canada. We Jews, my friends, are a peculiar people in more than one sense. We are given to worry and to anxiety, and to concern and we are prone to self-criticism and even self-derision. This time let us feel good. Let us congratulate ourselves that our labors have helped to bring Conservative Judaism to an apogee of attainment.

But there is always a danger in such a situation for when a high point is reached there is inevitably the possibility, even the likelihood, of a descent. I believe that far from our having to descend from this new high point of achievement, we stand on the brink of a new era in the development of Conservative Judaism in America with the new leadership soon to come at the Jewish Theological Seminary of America. With what, I am convinced, there will be a concomitant wave of enthusiasm that will accompany it. There will be new vision, newsight, new goals, new programs, new hopes. Much depends on us, the Rabbinical Assembly and the Cantors Assembly, on our working together as individuals, rabbi and hazzan, within the individual congregation, to keep our standards high, to keep far from us and from our congregations, cheapness, banality and vulgarity; to continue revering the old but also welcoming the new, provided it meets our standards; not to fear experimentation with

religious services: to aim at greater participation by our people through congregational singing and even greater participation by our people, particularly our young people, in the conduct of services. Today, rabbis and hazzanim must listen for the questions our people are asking, especially our young people, together we must search for the answers. If our people are seeking, as many are, greater Jewish identity, religious guidance, purpose and meaning to life, a life that is marked in the 1970's by violence, by hate, by fear, then we, by our respective professions, are sworn to help them. You, my beloved friends, have the great role here, a great part to play. I think it was Carlisle who said, music can lead us to the brink of eternity. Let us peer over the edge, together let us seize the opportunity that lies before us to raise Conservative Judaism, better American Judaism and Klal Yisrael to even greater heights.

Address: "My Vision for the Cantorate"

Dr. Bernard Mandelbaum,
President, Jewish Theological Seminary of America

Our good chairman, President of the Rabbinical Assembly,
colleagues, ladies and gentlemen:

It occurred to me as I came to the convention that there is a very great difficulty which you are faced with at most conventions, whether it is a Rabbinical Assembly convention, Cantors Assembly, Educators Assembly convention, everybody wants to get up on the floor, take the floor and give advice. I just heard a story which is the most marvelous antidote for conventions.

Nebech, a poor little farmer found himself in a situation where his chickens were dying everyday. What do you do? You go to the Rebbe. He went to the rebbe and said, Rebbe, I need help. Give me an etzeh. The rebbe gave him an etzeh. He says, I tell you what. When you go home and you feed the chickens, add a little borscht. This little farmer got all excited, went home and fed the chickens borscht, but nebech, the chickens were still dying. Back to the rebbe. The rebbe says, I have another etzeh for you. When you feed the chickens, add a little smetene to the borscht. He got all excited, went back, added the smetene, but the chickens continued to die. He went back to the rebbe. The rebbe said I have another etzeh for you. This time take out the borscht and leave only the smetene. But he went home and tried it but the chickens were still dying, so back to the rebbe. The rebbe said, etzehs I have a lot but how many chickens do you have?

The fact is that is people would give less advice at conventions, conventions would move forward. I notice that you people did a marvelous thing in your convention program. You left every afternoon free so that you shouldn't have so many etzeh and I hope that what I am going to say to you tonight won't be in the form of an etzeh.

Actually I want to deal, beginning with an insight into the possible abuse of words, which is illustrated by the story of a shammes who claimed he had the most dependable watch in the world. He explained a very simple thing as he boasted about his watch. He said you see it could befour o'clock in Tel Aviv, three o'clock in Paris, two o'clock in London, my watch is always dependable; it is always seven-thirty. The most frequent injustice perpetrated against words is the failure to fathom their fullest meaning.

Thus, for example, I am about to make a statement which will be misunderstood because of a misunderstanding of one key word. This is my statement: I would rather sing than just speak tonight. What is your reaction? You've proved my point. You naturally think that I am appealing to the circumstances in which I find myself, a convention of cantors; in addition to confessing the common frustration of most rabbis the desire to chant with a voice that we think is better than the cantor's. Nothing, my friends, could be father from the truth. The word does not mean only chanting with the voice of a musical or non-musical instrument or voice. No more than the Hebrew word hazzan means only one who cants the service.

King David, according to tradition, the author of psalms, is referred to as the sweet singer of Israel. It refers to the poetic quality of his words and his Godly inspiration in the use of language. Hazzan is rooted in the Hebrew word to have a unique vision or prophecy. The sheliah tzibbur and the one who is yored lifnei hatevah is each virtually the responsible representative of the congregation and at times the one who reads the holy Torah for the people. It must be clear to you, now then, that my original statement, 'I would rather sing than speak tonight means that I would hope to have siata desh'miyah, God's help to use words well, so that I may speak with insight and with vision and wisdom representing the mind and heart of the Jewish people while trying to express the meaning of Torah for an occasion like this.

Historically, these elements of the meaning to sing, vision, community representative, teacher of Torah, represent the on-going function of the hazzan. His lot, like that of anyone in the position of leadership, was not an easy one. Some of the demands made upon him are as old as they are unbelievably new. Nitmalei zikano veulai laasot sheliah tzibbur lered lifnei hatevah. If his beard is full then he is worthy of being the sheliah tzibbur and going before the Ark. It would seem that the beauty of a beard and the holiness of hair is an old story. But this external requirement is nothing compared to the other demands made upon the hazzan.

I share with you what I related earlier this year to the entering class to the Cantors Institute when I spoke to them at the opening session. None of your ordeals today is comparable to the lot of Rav Levi bar Sisi of the second or early third century. According to the Yerushalmi and Yevomos the lay committee of B'nai Somanya came to Rebbe for a candidate. They said, they wanted a man who could pass muster as a preacher, as a judge, as a hazzan, as a school teacher, as a teacher of the law and generally a jack-of-all-trades. Rebbe recommended Levi

Bar Sisi. Do you know what the committee did? Osu lo bimah gedolah v'hoshivuhu olehah. Immediately, they built a raised pulpit, asked him to walk on to it, and began to pound away with questions. Levi Bar Sisi failed. He didn't get the job. So you see, both our entrance procedures for entrance to the Cantors School and the placement practices of the Cantors Assembly are mild and most protective in comparison. However, this text from the Palestinian Talmud and other rabbinic statements focus effectively on the real role of the hazzan as a leader of the community. What more appropriate occasion than this, your 25th Anniversary, to give thought to such a consideration.

Again, the Talmud is clear about the central position of the hazzan in the synagogue. Hazzan hakneset notel sefer Torah v'noten le-rosh hakneset. The Hazzan, second in command of the synagogue, according to this passage in the Mishnah Yoma, took the scroll and gave it to the head of the synagogue. Even more dramatically the Almighty taught Moshe Rabenu the meaning of prayer by appearing to him as a sheliah tzibbur shenitatef haKodosh baruch Hu kishliah tzibbur, vehear lo leMoshe seder tefillah. Furthermore, the awesome responsibility of the hazzan is spelled out in greater detail in Masechet Rosh Hashana: Sheliah tzibbur motzei et harabin yedei hovatan. The Mishna states in the name of Rabbin Gamliel the congregational reader clears the whole congregation of their obligation to say the daily prayers. And the Talmud, the Gemorrah, continues, they said to Rabban Gamliel, accepting your view that the reader may recite on behalf of the congregation, why does the congregation then first say the Amidah? Rabban Gamliel replied, so as to give the reader, that is the hazzan, time to prepare his prayer, to put himself in the proper mood. To think of the implications of the prayer. Rabban Gamliel then said to them, accepting your view that each individual must pray for himself, why does the sheliah tzibbur go down to stand before the Ark? They replied, so as to clear from obligation one who is not familiar with the prayers. So he said to them: Just as he clears one who is not familiar with the prayers so, too, does he clear one who is familiar with them but who accidentally omitted something.

Indeed, what an awesome responsibility. Thus, my friends, I submit to you that what you, the Cantors Assembly has achieved in the last 25 years, together with the Cantors school which would not exist without you and I know this well because I was in on the formative period and it wouldn't have happened if not for your pressure and your work and the work which you continue to do, has reestablished this ancient yet most contemporaneously relevant role of the hazzan. For actually the state of the

American cantorate in 1947, 25 years ago, was comparable to what Schechter found in the American rabbinate in 1902. The congregational bulletin of Hazzan Samuel Rosenbaum describes it vividly in its issue of January 5, 1972. I quote him: "The state of hazzanut before 1947, when the Assembly was founded, was in the nature of a personality cult, or of a private art. In those days everyone knew the ten, twelve or fifteen star hazzanim who went from synagogue to synagogue thrilling congregations with their beautiful interpretations of the liturgy. But there was no feeling of professionalism among these men. Very few of them shared their work with a colleague, very few of them were concerned with the broader needs of congregations. One of the principle reasons for which the Cantors Assembly was founded was to make of this personal art a profession of sacred service. The founders of the Assembly believed there were broader needs in each congregation for a personality who was trained in the liturgy but who would not be satisfied with merely chanting it; one who would be concerned with disseminating it and making it part of our people's cultural heritage."

These words take on special significance for us when we view them in the context of what Dr. Max Kadushin describes in his "Rabbinic Mind" as some of the other historic tasks of the hazzan. In addition to that of sheliah tzibbur, the hazzan was in charge of the sacred articles of the Temple: two, he prepared the Torah for reading and often read it for the congregation: three, he taught the children to read and assisted the school masters in the congregation. In short, the hazzan, or the sheliah tzibbur helped carry out the most central functions of the Bet Tefillah and the Bet Midrash.

Then, as today, the tradition is very practical as well as wise. Just as the Talmud warns the Rabbi as a preacher not to be a bore, but to tell a story once in a while, to be interesting, so too, the hazzan, the rabbis tell us, is to have professional qualifications that attract and interest the people. He has to have a pleasant voice, an effective delivery. That's part of his responsibility but basic to both, and this is the heart of the matter, basic to the life of a rabbi and a hazzan are the following: one, that they be men of learning and two, even more important than that, kol talmid chacham sheain kocho keyo-o enq talmid chacham. Any rabbi who is a politician instead of a rabbi, any hazzan who is an exponent of professionalism instead of a man of integrity doesn't deserve the name of that title. The pivotal importance of integrity, of meaning what you say, of inner conviction and commitment to Judaism--it is these latter considerations **which** bring me to what I consider the key emphasis in my remarks to you.

It is not enough to look back upon 25 years of distinguished achievement. This must be a time to look forward to the newest challenge of the decades ahead and here again, this year, which marks the 70th anniversary of Solomon Schechter's arrival on these shores, in 1902. We turn to him for guidance. For what he said about rabbis, laymen and congregations in the early part of this century must become the great goal of the hazzanim. In his inimitable style Schechter stated the following: With us the duty of learning or study of Torah seems to be of the least moment in the life of a minister. As long as he is stat du popalari most of his energies are directed toward acquiring the amount of secular learning necessary to the obtaining of an advanced university degree. While in his capacity as full reverend he is expected to divide his time between the office of cantor, payer, preacher, bookkeeper, debt collector, alminor, social agitator. No leisure time is left to enable him to increase his scanty stock of Hebrew knowledge acquired in undergraduate days. Occasionally, Schechter concludes, rumor spreads about some minister that he neglects his duty to his congregation through being secretly addicted to Jewish learning.

The parallel is clear. While serving the total educational needs of the congregation, the hazzan must become, not the jack-of-all-trades: he must be a hazzan, devoted to the Torah, its melody and mystique. We don't need secular opera stars and concert performers. If there are some cantors who want to do that, let them stay there is that is their choice. A hazzan must deepen his Jewish learning and commitment. We must look forward to the time when hazzanim as individuals and as groups will be immersed in creative research, musical as well as verbal, on the role of the service in intensifying Jewish life. There must be more and more such Torah l'sh'mo. What the Talmud says about every Jew is truly the responsibility of the hazzan as well as the rabbi. Shema tomar haraini lomed Torah beshtvil she e-eshir, beshtvil she ekorai rebbe, beshtvil she akabel s'char olam habah talmud lomar laahava et hashem elokaihem kol sheatem qsim lq tehei osim elah maiahavah lo bishtvil she eoshir, not to become rich.

The cantorate is a good calling but there are easier and faster ways to make money. Beshvil she ekorai rebbe to make yourself a name. Being in the public eye you inevitably make all kinds of names for yourself. S'char olam habah--let's take one thing at a time. After all the rabbis also tell us Yofeh sha-ah achas b'olam hazeh mi kol havai olam haba. The real challenge then is to devote oneself as a hazzan to the synagogue, to Torah and to one's special study and research. Just as when I travel the country and I see my colleagues, rabbis, I say to my colleagues, if a hazzan wants to feel fulfilled in his career,

he should have some private study, program of creativity whether it is in music or in study or in research if he is to feel a sense of fulfillment and achievement in his career. Meiahavah out of love --to be more and more the hazzan in the historic sense for what it means in your own development as a spiritual leader and a man and by the influence you can be, by the power of the example of your own life. It is a thrill to read the entrance exams of the Rabbinical School and the Cantors Institute which I read sometimes and to see time and time again where an applicant will write in answer to the question, what influenced you to enter the Rabbinical School or the Cantors Institute? He will say a particular cantor influenced me. A hazzan, the model of his life influenced me.

As Professor Lieberman once said to a group of laymen that he was addressing. He said, how come, when the pagan came to Hillel and he said to Hillel teach me all of Judaism on one foot, Hillel said, "What is hateful to thee don't do unto the neighbor" and he converted him. Professor Lieberman said, I've tried this on Jews and I haven't been able to convert them to Judaism, how come it worked on the pagan? Hillel's answer was very simple, Professor Lieberman's answer was very simple. Do you know why it worked? It was Hillel who was saying it. He influenced that pagan before he even came into the room because the sterling example and the reputation and the model and the image of Hillel was there and spoke more eloquently than anything that Hillel could say. It's that kind of a model which a hazzan can be.

This emphasis on study, personal as well as group achievement, for hazzanim, is, I suggest to you, the next great step forward for this distinguished calling.

It is already happening. It is that kind of creativity that I have in mind, but it must be intensified and accelerated. No small help in making this possible would be the growth of the Cantors Institute and the development of a department for graduate studies leading to in-course masters and doctors degrees in Jewish music, liturgy and literature. And in this I conclude by telling you that we must follow the counsel of the Kotsker Rebbe. For he said that there are three ways of doing things: If one says I shall do it soon, that's the poor way. If one says I am ready to do this, this is the way of average quality. If one says I am doing it, that's the good way. Im tirtzu ain zu asaddah.

WEDNESDAY, APRIL 26, 1972

Panel Discussion:
"New Directions in Hazzanut"

Hazzan Morton Kula
Chairman

Hazzan Kula:

Up until today we have heard many speeches and addresses and words on the future of institutional Judaism, the future of the synagogue, the status and the needs of the synagogue. We have had discussions, many ideas and thoughts about the problems and possibly some of the solutions.

So far, that is, up until today, not including the evening concerts, we have heard lots of words. Now, this morning, we are going to enter the practical realm of the hazzan and his art and we will hear some music. Our topic for this morning as you notice by the program is "New Directions in Hazzanut." We can add to that creative services, too.

I want to say that we have, the Cantors Assembly, hazzanim who have not sat back and done nothing about these problems that have been discussed but have plunged into solving these problems of the synagogue through their media which is Jewish music or sacred music. This morning you will hear from some of these men who have done these things in their own synagogues. They will tell you about their experiences and experiments and demonstrate what they have done and possibly give you new ideas for your own congregations. All the men chosen for today's session, or workshop, are talented, creative, imaginative and have been successful in their experiments and undertakings. Some, as you will hear, may be more traditional, some more experimental, some suited to one kind of taste and some to other.

The committee felt that there is enough of a cross section for everyone in this program. Each hazzan will explain his "thing" and at the end a discussion will be in order. Without further ado we will go through the names that are in your program. If you don't have your program, I will announce these men to you. They will tell you what they have done in their synagogues and what they hope to do in the future, Possibly, too.

The first one on your list needs no introduction. A past president, Hazzan David J. Leon of Bridgeport, Conn.

Hazzan Leon:

Would you be good enough to pick up the Creative Family Worship Service which is marked, Rosh Hashana 1970. I have to give you a little background on the kind of a congregation we have. Our congregation is made up of 750 families and with the affiliates would take in approximately 1100 families. For the past two years we have had consecutive services, not parallel but consecutive services. On Rosh Hashana the first service which was a traditional service took place from 7:30 A.M. to 11:30 A.M. The second service which was a creative service took place from twelve noon to two P.M. It was a tremendous drain and I think this year we will go back to parallel services, one being traditional and one being creative. The traditional service was opened because of limited seating in our sanctuary of 850 seats and on a priority basis. The second service was for those members who have a higher number and the families were given the privilege of sitting together as families. Otherwise, the first service was just for couples. The first service, of course, was filled primarily with traditional people, traditional background, traditional leanings. There was no problem. Some, of course, who wanted an early service so they could go home and have the rest of the day to themselves.

The second service attracted a group of people, who I would say, 90% or 95% could not read Hebrew and probably 75% had no formal Jewish education, except maybe just in the home or a couple of years in a Talmud Torah. So we were plagued with the idea of how to reach these people. We worked and worked and worked. This is the service we came up with. We began with a Torah service and then continued with Hineni and we used this pamphlet. Just as we purchased a book of recitatives or new composition, you can go through a whole book and probably find one and if that one meets your needs then it is worth having the book. The same attitude must be taken as far as the service is concerned. If one segment of that service can touch your soul, you have proved that this was a successful service.

After the Hineni we had a soloist chant "What Is Man?" So it wasn't just the hazzan who was involved, because the traditionalists understand the Hineni, but the other person, the intellectual, the one without any background does not understand, that man also has a part in this service, not only the hazzan. So we had this which is usually chanted at a memorial service. "What Is Man?" Then we had the responsive reading. We go now and continue with the Avot which we began'

immediately after the Kaddish. On page 2 we had a responsive reading by Abraham Heschel, "Man Is Not Alone." I am not going to read it because it will take much too long but I think for the one who cannot follow a service in Hebrew, it was meaningful to that person. We had the shofar blast before Hashofar Hagadol just once and that was all.

We went through as you see. We tried to follow the service with some of the readings but one thing we wanted to impress upon them in this particular service. If you will go to Page 4, where you have the Zichronot, to impress upon this particular group that does not recall and does not know the stories of or the background of the Zichronot, we had to bring in or give them we felt, something that he or she had lived through and this is the Holocaust. We had, at this point, Lazar Weiner's "Kaddish for the Six Million". I had a chorus of sixteen teen-agers and when we were finished with the Kaddish there were very many people who were moved. There were many tears because there wasn't one person in that congregation that had not been touched by a loss in his own life, his own family, or among friends. So it was most relevant to that person. There was such a lull, such a quiet, such a deep resounding silence after this that none of us could speak for a moment. I think we had touched that particular group at this service.

Then we had Abraham Heschel's "Man's Quest For God" which followed very, very meaningfully, this particular aspect of it. On Page 8, many of these people don't have the understanding of what Shehecheyanu means so we chanted the Shehecheyanu and we had the poem, "Now Is a Time for Turning." Perhaps we could have used another one. But for this particular service it meant something and it was most relevant to those who sat at this creative service. As you notice, on Page 9 we concluded the service more or less in the traditional manner and with "HaYom T'Amtzenu." This was the experiment in 1970. If you will take the next group of pamphlets marked 1971, there are three of them. We went just a little deeper into creative services to have one for the First Day and one for the Second Day with this pamphlet. It was difficult because people really have to use the reading pamphlet, congregational readings, plus this other pamphlet and the Mahzor. But again it is a searching kind of service. It is a searching to see if we could reach the people and of course, it is prohibitive to publish a book in which we would have all of this material and then probably use it for just one year.

The first day, Rosh Hashana 1971, Creative Family Service, and please bear in mind, I don't know if you can really transport yourself into another person and say I am an individual with no background who doesn't understand very much about my heritage.

I can't read and I am sitting here for two hours. You have to be able to put yourself in that mood to understand this and what we are trying to say to them. We began again with the Torah service and went through the Amidah immediately, to the U'teshuvah, Tefillah, Tzedakah. We had a story with each of these three words to emphasize and to highlight the meaning of it. If you look on Page 2, Tefillah, most of the people there didn't understand that we have among our sages and our forefathers who are able to speak to the Ribono Shel Olam. Abraham pleaded, Reb Levi Yitzhak pleaded and we have been pleading. So here under Tefillah, we sang "A Din Torah Mit Gott." Under U'tzedakah we had the story of the Bialistoker Magid and we went through the service as you have here. The difficulty was going back and forth from the reading pamphlets. I don't want to go into the reading but I think many of them or most of them were most meaningful to the people who were there.

I go now to the second day of Rosh Hashana. This was my contribution and I felt that the people who came to the second service have never heard a Shaharit. Instead of chanting the Musaf we chanted the Shaharit. We had a Torah service and concluded the service with the Oleinu. We began the service with the MahTovu and my Hazzan Sheni, Cantor Miller, began the MahTovu, then we chanted the Hasidic "Borchi Nafshi." But the mood was set. You could feel such an electrifying spirit that we had the congregation with us and when we concluded the service again there was this great silence and this was the first time these people had ever understood what Borchi Nafshi means, the first time they ever heard the prayer, the first time they ever felt this kind of mood, this kind of emotion, spiritual uplift. Those of us who went with the Cantors Convention to Israel a few years ago, the first Liturgical conference will remember how a few of us went into a shtibel on Shabbat in Meah Shearim. I don't know if any of you here remember that. The whole minyan was made up of about 15 hassidim and I think there were seven or eight of us and the one who was the Yoshev Rosh at that point began to sing and I myself was lifted up to the gates of heaven with his melody. There were no words to it. But this was a moment in which the sun stood still for me, at which time stood still for me. This was a world I had forgotten because this was the world I had lived in as a child. This was the moment that I tried to give these people who didn't have my background, who had nothing and we reached them at this point.

The interesting thing was that here was a nusach that they had never heard. For me it was a wonderful thing because I had to relearn the nusach for Shaharit.

Take the pamphlets and go to Page 2, reading 4, 5 and 6 where we talk about where God is found, "Where shall I find Thee, His glory fills the universe" and the second reading there is "A Dudele." "Lord of the world, I shall sing to Thee a Dudele." Wherever I go Thou art present, wherever I stand Thou art present, Thou, only Thou, always Thou" and here we sang a "Dudele." But it was introduced to them. Here are people who are so far removed. God is not in their life every single day--not in business, not at home, not wherever they go. But we brought God to them at this point into their soul. It was a very, very moving experience. It was--people came to Rabbi and to myself and to Cantor Miller and said, I felt that I was in the presence of the Almighty for a moment. I felt that I was suspended for a moment and this is what we tried to do. I don't know if it is the cure-all, the answer because I won't see them until next Rosh Hashana. But I think that what we have to do is to try to do these services more often and to get them to come down, get them to read a book, get them to have a group in their homes, get them to know something about Jewish music and our heritage because unless we sit with them and talk with them, they will get it from no one else.

We are, this year, going to have parallel services. A traditional service going on the same time as the creative service. We will go into something but it will have to be something that will be moving and inspirational to this group. Thank you.

Hazzan Kula:

The next hazzan on the list, a graduate of the Cantors Institute, a colleague and classmate of mine, Hazzan Charles Davidson from Philadelphia.

Hazzan Davidson:

Boker tov. This morning I would like to report to you on several approaches to involving a modern congregation in prayer service, and also a possible answer to the question of how to devote time to the Saturday morning tefillot while staying within the often rigid and inexorable time limitations asked of Rabbi and Cantor. There are three such broad concepts as have evolved at Congregation Adath Jeshurun in Elkins Park, Pa. and to which I should like to refer as three alternatives in prayer.

The first deals simply with alternating the chanting of the two Amidot on alternate weeks. The second alternative idea deals with offering the same prayer in a different manner on alternate weeks. The third idea is the alternate chanting of English and Hebrew paragraphs in the weekday service.

First, there is no silent Amidah at Adath Jeshurun on Saturday not withstanding the beautiful interpretation offered by Rabbi Mandelbaum **last** night of the efficacy of such a procedure. In Shaharit the entire congregation and choir, led by the Hazzan, **chants** Avot in unison up to the Kedushah. In the Kedushah the Hazzan is free to improvise with the choir and the congregation offers the standard set of responses and tunes. Following Ledor Vador, which is sung in unison by the entire kahal, everyone continues silently on one Shabbat. Or the Cantor and choir devote time to those tefillot aloud. At Musaf the procedure is reversed. The Hazzan and choir are free to improvise the Avot, the congregation, choir and Hazzan sing the Kedushah together in unison to tunes, incidentally based on tunes by Wohlberg. The Hazzan improvises Ledor Vador alone and the concluding tefillot are either recited quietly by all or by the Hazzan and the choir. In other words, the portions of the Sabbath morning service which are rendered aloud that particular week are not done similarly the following week. I should like to call that a first alternative.

The second alternative idea involves offering the same Elohaiinu v'eloahi avotainu r'tzai, for example, as a congregational tune this week, as a recitative with choir next week, and perhaps in English the third week as a congregation reading. In this same manner one may offer Birkat Kohanim in Hebrew, followed by Sim Shalom in English for Shaharit and reverse the process in Musaf. The logic of this procedure is surely obvious. Not only can the congregation experience the same prayer in a different manner in Hebrew but he can also concentrate on the meaning of the prayer in English, from time to time.

The third alternative is an idea, adopted some years ago by my rabbi, Yaakov Rosenberg, from our Spanish-Portuguese brothers. That is the measured, dignified and very meaningful chanting of the Hebrew paragraphs in unison by the congregation, particularly during the weekday services and all according to the patterns of nusah hatefillah. This means an immediate vocal involvement by the congregation and is, I feel, preferable to the speed-mumbling that may be misunderstood by the average modern-day minyonaire. The leader of the service still functions as the leader and he allows the kahal to conclude the paragraphs and he repeats the last sentence of the bracha as usual, even when that paragraph is done in English. Since my congregation is already accustomed to alternating the reading of English paragraphs with the unison chanting of Hebrew paragraphs, it is a natural involvement to extend the chanting of the nusah from Hebrew to English and then again to Hebrew with no stops, no announcements, no **breaks** in the flow of nusah and no interruptions in the flow of prayer. For this one must have an English translation that is prayerful and poetic. Our Rabbi Emeritus, Max D. Klein, a poet and a scholar, had written the Siddur which is used by our congregation and the English is beautiful, stately and very singable.

Again, with the idea of alternatives, the order of English and Hebrew paragraphs is alternated on successive days. May I conclude with a short recorded excerpt from this past Sunday evening's Maariv service at Adath Jeshurun. Two paragraphs following the Barachu, in English and in Hebrew, and then the three paragraphs following Mi Chamocho.

(Taped example followed.)

Hazzan Kula:

The next colleague on the list has come the furthest, I guess, Hazzan Samuel Fordis from Encino, California.

Hazzan Fordis:

My address is entitled, "Hazzan, You Can't Go Home Again; A Contemporary Approach to Congregational Religious Needs." Some of you may recall that there was a board of directors which was confronted with a great problem. The topic for discussion was a chandelier for the synagogue. The board of directors discussed it back and forth: they spent an hour on it: finally one of them said, What I want to know is two things: 'I want to know how much it is going to cost and who is going to play it?

This is what I want to discuss with you today. Primarily I am going to discuss the Friday evening structure. Let me give you an idea of what the structure is for a Friday evening. I am merely the expositor today. I am not going to tell you whether I like it or dislike it. I am merely going to tell you what we do. At 8:10 in the evening we are in the social hall which backs the main synagogue. The pianist is with me (that is, my organist who plays piano at that time). People gather around. The Rabbi goes to the bimah and he tells the people to join us in the social hall. I have people join hands to begin with. People touch hands and we begin with some kind of melody--maybe (he sings a hasidic tune). Incidentally so much of our material, our tunes, are hasidic, and I kibbitz a little bit with the people until some kind of a mood begins to establish where the coldness begins to disappear. We do some verses of L'cha Dodi, we'll sing Hashkivenu, generally up-beat things for about 15 minutes and we end with Sholom Aleichem and we all walk into the synagogue where we begin the service with something from Zemirot, generally--Ya Ribon, Tzur Michelo, etc.

The Rabbi always has a central theme which extends throughout the entire service. He will supply the form of readings which the congregation will do or he will do the introductions himself, before L'cha Dodi, before Barchu, before Sh'ma, etc.

But the central idea is established so whatever the congregation reads, responsively or otherwise, is tied in somehow with this idea. Sometimes, after the sermon, I will sing something, which either I have created or picked up somewhere, that will apply in some way to the theme, which I have spoken of, which is not only the theme of the sermon, but the threads of which extend throughout the entire evening service.

We have a great deal of congregational singing, a great deal of clapping. I must tell you that you are going to be surprised with what I am going to say now. We have, every Friday night, a minimum of 700 people in that congregation, which before Rabbi Schulweis came, never got beyond 150, unless there was something really gimmicky. If I had a particular music presentation to make, maybe we would have 500 people. We never have less than 700 people each Friday night. That goes for every Friday night of the year because we don't close up. There is a service every Friday night, a major service.

We have had as many, on many occasions, as 1200 people. There is something going on at this synagogue that you can't laugh at, whether you agree or disagree, but something is going on there which goes on week after week. We have from three to four hundred teen-agers, at least, in our service, to say nothing of the same number who are out in the parking lot during the service. The reason I am saying that--it sounds facetious--but look, I want you to consider something for a moment. The youngsters who come to the service are actually in the service so they are deriving something that is happening there. They are hearing a sermon, they learn some of the melodies, they get an idea of the structure.

Let me give you an idea of what the structure is--it's kind of an unstructured structure. We begin with Le'cha Dodi, there is some kind of a reading. We do, the rabbi has everyone stand up and once again we touch hands, we sway to Sholom Aleichem and it is beautiful. I want to tell you (this is not funny). People are really moved by this because they are touching, something is happening they are touching each other and you can actually begin to see people relax a little. We then have the candle lighting. The mother of the Bat Mitzvah or the Bar Mitzvah is called up for the candle lighting. We go into Barchu, traditionally. There is some kind of a reading. The rabbi gives explanations. We sing Ki Hem Chayenu together. I end with the brachot wherever they come in the traditional order. I sing Sh'ma, have one of the B'nai Mitzvah do V'Ahavta, another one do L'man Tizkeru and the Torah Chant. Not too different really, not too greatly different from a "Conservative" service. Then we do Emet V'Emunah congregationally or Mi Kamocha.

Hashkivenu generally in our service is eliminated altogether. V'shomru we do to a Torah chant or some other melody. The Chatzi Kaddish is included. We have an Amidah, many times there will be something that precedes the Amidah, to set the mood. Generally we alternate, sometimes we do Elokeinu Retzei and then the rabbi speaks, the Kiddush follows, Aleinu and so on and out. We march out, incidentally, to Adon Olam. All of us march out, everyone clapping again and we walk out. Rabbi and I greet everybody. There is an accordionist in the social hall who picks up the theme that we are playing and until 12 o'clock the kids are dancing, dancing horas and all the Israeli dances, quite sophisticated, I must say, and the kids really enjoy this.

So much for the unstructured structure. Let me go into some of the things. Incidentally for those of you who are choir-minded, I use a choir now only once in every four or five weeks. That kind of service did not lend itself too well to a choir according to thinking. But I use the choir. I use them, in what I think, a very creative way. Let me give you an idea of some of the things we have done.

I have had my Junior Choir, for example, on a Friday night when the theme, I believe, at that time was Eastern Europe, the Rabbi spoke on it. I had my children's choir sing "Singing of Angels" written by that very gifted Charles Davidson and Sam Rosenbaum. Our children know these names and my congregation knows your names. I see to it. "I Never Saw Another Butterfly" --my teenage girls--17 girls performed the entire work that we saw done so splendidly yesterday. We did that a Friday night during Pesah last year. We have done an entire Friday night service of Max Helfman. A couple of weeks ago, during Pesah, we performed the "New Hagaddah" of Helfman. We have done a complete Salomone Rossi service using a harpsichord, incidentally. One of the advantages to me as a musician, as a hazzan, more so as a musician, is that we are allowed to use instruments on Friday night. We used a harpsichord and I had a double choir, we had eight voices, I used the original wherever I could, the Freed arrangements only when I couldn't help myself because I prefer the original. I think you would too. We have done the entire Avodat HaKodesh of Bloch. This was done with a volunteer choir of some 25-30 voices. We did a Novokovsky service one Friday evening. We had a theater-arts group of the Temple who presented a reading of Irving Tunic's the "Creation" and I wrote an instrumental background for this presentation using harp, violin, viola, cello, flute, oboe, clarinet, piano and organ. We had a Sisterhood Sabbath where there were original readings by the ladies, a creative dance which was lovely, by the ladies, singing by the Sisterhood Chorus and my Temple chorus. Then we did four or five performances of my organist's Hasidic service, Ami Eloni, and we

performed on Friday night, December 10th last year, a work which I have here, I have the score and the recording of it, called "Am Ha-Or" which I commissioned him to do. The members of the congregation paid for that. The work consists of eight movements. All the movements refer to Biblical texts having to do with light—Yehi Or, HaSneh HaBoer, etc. This was written for Cantor, Soprano and Contralto soloists, quartet, chorus and chamber orchestra of 30. There were over 1200 congregants in the synagogue in attendance. I might say, because I am closing now, that Carmen Dragon who conducts the Glendale Symphony Orchestra, is going to perform this in December at the Music Center in Los Angeles. I will touch on one thing and that is the Sabbath morning service.

Our Saturday morning service is a traditional service. We have a completely different congregation Saturday morning. We have people who know, who understand. The Rabbi does not give a sermon on Saturday morning. He precedes each reading with an in depth analysis and discussion with the congregation. There is to and fro on Saturday morning. Let me now, in concluding, play a little bit, one movement of the "Or Ha-am" of Ami Aloni. This is the "Nair Adonai Nishmat Adam." Thank you very much.

Hazzan Kula:

Our next hazzan on the program is also a classmate of mine, a graduate of the Cantors Institute, and is on the faculty; Hazzan Solomon Mendelson.

Hazzan Mendelson:

The title of this discussion is "Chemdat Shabbat, Hazzan and Congregation." It might also be sub-titled "Bringing Them from the Parking Lot into the Synagogue." Many of you I am sure heard a group from my congregation render the "Chemdat Shabbat" last year and so there will be no musical demonstration and I would merely like to talk about some of the mechanics behind it.

In October of 1969 the Board of Directors of Beth Sholom of Long Beach commissioned Hazzan Max Wholberg, Professor of Hazzanut at the Cantors Institute of the Jewish Theological Seminary, to set to music the liturgy of Sabbath morning in such a way as to create an over-all musical unity of the prayers and in so doing to involve and unite the congregation in all of its aspects. In the past a congregation would become familiar with the melodies through the professional and amateur choirs and, of course, through constant repetition of the Hazzan. The idea, however, of a continuously rehearsed congregation, I believe, is unique as well as necessary for our times. By

rehearsed congregation I mean a congregation that is meticulously prepared to participate as co-equals with the Hazzan in chanting the service. It need hardly be pointed out that of late, money for special projects has been hard to come by resulting in severe cut-backs in programming. In order to combat this very real problem Beth Sholom invited five other congregations to join in the commission: Ahavat Achim of Atlanta, B'nai Amoona of Tulsa, Temple Emanu-el of Providence, Har Zion of Philadelphia and Rodfei Tzedek of Chicago. Not only did this enable us to make the project come alive in a practical sense but it also served to give this new service exposure of a nation-wide basis. To our knowledge this was the first time that such a joint venture had been realized. In order to give the project the dignity it deserved the composer was invited to the congregation's annual Shirah Dinner, an evening of song, and was officially commissioned and introduced to Beth Sholom. Hazzan Wohlberg described some of the problems that he would be facing in the months ahead and in his own inimitable manner gained the interest and respect of the congregation.

A call went out for volunteers. Any and all comers were encouraged, even those who could not carry a tune. After all an authentic congregation comprises anyone who has the desire to participate. There were about 75 volunteers, some who were cajoled as well, men, women and children: fathers and sons: mothers and daughters and other family groups. However, because of the regular and exacting rehearsal schedule which took place each and every Sunday morning some were later to drop out. As the composer wrote, page by page, it was reproduced and introduced to the group.

For a period of seven months, until May 1970, rehearsals continued and intensified. Meanwhile the synagogue bulletin kept the congregation aware of our progress and whetted their appetites for what was to come. The premiere took place on Saturday morning, May 23, 1970 in the presence of a very large congregation reminiscent in size and spirit of a Rosh Hashana turn-out. At the invitation of our rabbi, Hazzan Wohlberg spoke from the pulpit. He, of course, was our guest for the weekend. He told the congregation that in his opinion position is respected and our prayers remain thoroughly in tact. The composer then achieves a sense of variety and timeliness through his craft without compromising our time-honored traditions.

Following the first service of "Chemdat Shabbat" the group continued to meet and further refine the service. New members were encouraged to join and the new service has been

presented once a month with appropriate announcements to the entire congregation in advance. In addition, excerpts have been chanted on virtually each and every Sabbath resulting in wider participation by the larger congregation.

We have sought other opportunities for performance as well-- last year's Cantors Convention and on May 13 of this year, I am going to return a favor of my brother Jack who was present at my congregation at its premier and approximately 40 members of my own congregation will be spending Shabbat in Riverdale at which time Jack will be putting it on together with a group that he has prepared. It is this kind of programming and seeking opportunities to perform which adds to the esprit of the group. Two years have now elapsed since the service was first introduced. Has it totally been accepted, no. But I can assure you that even the sticklers in the congregation who want no change respect it nonetheless because they know it is not just a passing whim on the part of the Hazzan. I can honestly say that it increases attendance at the Shabbat morning service. Twenty-five years ago when this Assembly was founded I'm sure the founding fathers would certainly have answered, Yes, if asked would there still be a regular minyan in 1972. I am equally sure, however, that if asked the same question today, limiting it only to 1987, or 15 years hence, we wouldn't be quite so sure. It remains then for the hazzan to tackle projects such as this and to create similar projects for weekday services so that we may be assured of the future development of our sacred services.

May I make just one final point. Many of my colleagues, including some in the highest places in our Assembly, have expressed very vehemently to me, their feeling that this kind of a project ultimately dilutes the role of the hazzan and, indeed, the historic role that our calling has played through the ages. I say, with all respect, that nothing could be further from the truth. Historically, prayer and response, or the congregation's response, has always been an inseparable unit. We have treated it here as a veritable art form. Admittedly, the old style of hazzanut was what influenced me but I am sure you to become hazzanim in the first place. To the best of my ability I assure you that this style is very much alive and well in Long Beach. Let me also say in the words of Bob Dylan, the guru of the younger generation, whom we dare not neglect, "The times they are a changin'". We must not only meet these changes but try to anticipate them as well. Nomar l'fanav shirah hadasha. Thank you.

Hazzan Kula:

We move to our next presentation by our own beloved Executive Vice President, Hazzan Samuel Rosenbaum.

Hazzan Rosenbaum:

I come with no new musical work to present and really with no new ideas but rather with a reminder of some old ideas. I work, some of you may not know, for Temple Beth El in Rochester--make a living there and give a great deal of thought to the problems which face all of us as hazzanim--not only the problems of the Cantors Assembly. It seems to me that there is a great danger in our search today for relevance and for participation. All too many of us, very well intended, feel that it is necessary to descend to the level of the lowest common denominator in order to raise them up to a higher level. There is validity in that feeling and I applaud my colleagues who want to pursue that path.

I have taken the other path. The rabbis have taught that if there is no difference between quality and vulgarity, between professional and amateur, so to speak, then what is the whole thing all about?

How do you teach? I work on the premise that it is my responsibility to present as high a level to my congregation and dare them and urge them and teach them and cajole them and beg them and educate them to come to my level--not for me to go to their level. I say this with no sense of arrogance, no sense that I am necessarily right. This is my approach.

I have felt that there is a great oasis in Jewish life, that the time when one might pray most easily is the summer time. People are a lot more relaxed in the summer, people are a lot more freer, people work a little less in the summer time, have more time to spend with their families. I had lunch one day with Samuel Adler and in the middle of the summer we decided that we would provide an opportunity for our congregation to have an experience of the "Sounds of the Sabbath." We arranged a series of three programs--a series of three programs which would be composed of music and words. Each of the three programs lasted no more than one half hour. Each person who came in received a little mimeographed collection of sheets and the whole purpose was stated right there.

"We extend the fellowship of the Sabbath in the words and music of the Sabbath. Some may think and feel that this is an hour of worship: for others it will be a sacred concert, for still others an oasis of Sabbath peace. What it means to you will depend on what you bring to this experience in memories and attitudes and on what you hope to draw from it to sustain both of these. There will be no announcements. You may want to follow the words of the liturgy on the pages of the Sabbath prayerbook or the poetry on the pages which follow. Or you may just want to sit and to listen to the Sounds of the Sabbath."

When I spoke of quality I also want to speak of authenticity. I don't want to look to Bob Dylan. I don't want to look to Simon and Garfunkel. I don't want to look to the Beatles although these are very talented performers. But what have they got to do with me and with the things that brought me here, and what are we trying to sell and what are we trying to advance? So I found when one looks one can find poetry which is meaningful and beautiful which speaks to us as Jews.

The first program, the music was devoted to the creativity of the Middle Ages and the Renaissance. We did selections from Rossi. The poetry was medieval poetry--Dunash, Yehuda HaChasid, Shmuel Hanagid and so on, in English translation. No one was asked to pray or to read. Everything was done for them in the best possible manner in which we could do it.

We, too, have much congregational singing and I believe in it when it is natural and normal and a response. However, I think there is time and there should be time when people can think. I find that so-called responsive readings by congregations never make any impact at all. People are so busy keeping up with the pace which the leader sets that they really have no time to reflect on the words. They really don't know what they are reading. They are just making the sounds. If you really have a message for them then someone must read it. They follow it and then they can have an opportunity to understand what's being said.

The readings were read by me and I and the choir sang the service. In addition there was a short written introduction to the music of Salomoni Rossi.

The second of the "Sounds of the Sabbath" was devoted to the music of the romantic period. Except for "V'shomru" by Dunajewsky and an arrangement of "Vayechulu" by Herbert Fromm which was also in the romantic style (a rarity with Herbert Fromm), the music was all by Levandovski. We said if we are going to sing Levandovski let's sing it as beautifully and as majestically as we can sing it. Suddenly it sounded fresh and new and exciting. The poetry was the poetry of Shabbes of Eastern Europe. You know there is more than ample material for that.

The third service was music of the contemporary period and here I chose poetry written in our own time. Not all the poetry written by people in synagogue or liturgical fields but poetry that is religious and that is meaningful and that has something to say. For instance, a short poem by Levi ben Amitai:

Speak to me, Thou, you
 Speak to me
 I am weary of the sound of man
 I have grown indifferent to his uproar
 My ears echo with your silence
 Speak to me, you, speak to me
 From the top of a tree
 From the cleft of a stone
 From the glint of a star
 Speak to me.

Religious, marvelously deep, soul searching, short poem.
 The poetry was of that nature. One other poem by the Pulitzer
 Prize winner, Anthony Hecht. He wrote a poem called "Adam."
 I want to give you an example. It's a short poem.

Adam, my child, my son
 These very words you hear compose the fish and star
 light of your untroubled dream
 When you awake, my child, it shall all come true
 Know that it was for you that all things will be done.

Adam, my child, my son
 Thus spoke our Father in heaven to his first fabled child
 The father of all of us
 And I, your father, tell the words over again as
 innumerable men from ancient times have done
 Tell them again in pain and to the empty air
 When you are a man, when you hear men speak a different
 mother tongue
 Will you forget our games, our hide and seek and song
 Child, it will be long before I see you again
 There will be many hard hours as an old poem says
 Hours of loneliness
 I cannot ease them for you
 They are our common lot
 During them like as not you will dream of me
 When you are crouched away in a strange clothes closet
 Hiding from the one who's it and the dark crowds in
 Do not be afraid.
 If you can, believe in a father's love which you shall
 know some day
 Think of the summer rain or seed pearls of the mist
 Seeing the beaded leaf try to remember me
 From far away I send my blessing out to circle the
 great globe and it shall reach you yet.

The music consisted of Adonai Malach by Julius Chajes,
 Lazar Weiner's "Mi Kamocha," Helfmann's "Hashkivenu," Schalit's
 "V'shomru," Fromm's "Grant Us Peace," Fromm's "Retzei" and
 Ben Chayim's "Adon Olam" and "Yivarechacha." Difficult music

some of it and yet the congregation was moved. It came back week after week. This past year our congregation discontinued the late Friday evening service. We decided that the Friday evening service is no longer a viable commodity in our community. The thrill of numbers doesn't mean anything. We used to pack our synagogue but it became a social engagement, a duty which you paid to the Bat Mitzvah of the evening. So we disbanded the Friday night service and instead, much more difficult, requiring much more creativity, we have a program of cultural evenings.

You go back to the same old thing. The Friday evening services came from the early Ongei Shabbat and now we have gone back to them. We meet at 8:30 each Friday evening and we are not anxious for large numbers. We are very pleased if we have 75, 100, 150 people who will come and listen to discussions, programs, concerts, plays having to do with Jewishness and we find it is a very moving experience. Each person who is interested in this specific Jewish thing finds it meaningful and worthwhile to come. These are the kind of things that both Rabbis were talking about in the early days of our convention.

One last word. In your search for new material don't overlook old material. I became infected with a disease called love of Yiddish poetry. It was given to me first in an inoculation by my father and taken over in later years by my good friend, Lazar Weiner who constantly needles me about Yiddish poetry. I am afraid that I am a victim of that disease. I have found that the resources of Yiddish poets, especially the contemporary ones, are a rich ore of material which one can use.

Let me give you an example. Instead of looking to translate some of the prayers which are never translatable, especially the rote prayers of the Saturday morning Amidah which make no sense at all in English, why not try, sometimes, Yiddish poetry which attacks the same problem but which attacks it with an artistic eye. There is a great poem of Levick's called "Shtern." Some of you may want to use it. I have used it very appropriately at a funeral service. It is a very moving thing. It is called in English (I have translated it) "Stars."

I lift my eyes to a heaven filled with stars
 I see them as they whisper star to star
 I see them as they touch star upon star
 I am small but smaller still are the stars
 So small they can barely be seen

I search among the stars for my star, my prince, my
 star among the stars
 My father used to say every man has a star
 A star in heaven, a prince
 And you too have a star
 And more he said--every Jew is a star as God once promised
 Abraham like the stars, mighty and great will be your
 people
 God's stars
 From childhood to here I've measured the rhythm of the stars
 Lighting the way in the dark was my star
 He was for me my dream among the stars
 And when I die he will be my eternity among the stars
 At the fall of night is born by star
 I stand serene under the shine of my star
 Then at midnight when sad other stars
 A knowing judging eye is my star
 And later before dawn at the ebbing of the stars
 I am showered in a hail of stars
 They drop me low until my star wraps me in his glow
 And a voice calls your star pleads for you before the Lord
 of the stars
 And I lie covered by a mantle of light and listen as my
 star calls out my name to the Lord of the stars.

I think it is important that these words shall be heard.
 I think it is important that in search for new material we
 should not neglect unused untapped resources. Judaism has a
 4,000 year old repertoire and I say to you if somebody does
 not find something from that large repertoire to please him,
 then there is little point to shopping in alien repertoires to
 please him. I am not talking against the new, has v'chalilla,
 you know that. But I am saying let us not go out to foreign
 fields, or synthetic fields. Let us dig within ourselves and
 renew that which is meaningful and which is authentic and
 which properly can be termed Jewish in the historic and
 authentic sense of the word. Thank you.

Hazzan Kula:

I would like to call now, another past president, Hazzan
 Saul Meisels of Cleveland.

Hazzan Meisels:

I believe in Jewish music. I believe in good Jewish music.
 I believe in music until my very last bit of strength gives out.
 I believe that music should be presented in the best, most
 authentic possible way, at any sacrifice. If I have to go down

and beg for money I will beg for money and pay for music so that it should be done well and that the best should be done. I believe in all kinds of Jewish music in our synagogue. The synagogue which I serve 30 years I have never had an audience that failed me when I presented good music for them.

Music is presented for two types of services--for the ordinary week in and week out service. Then for the state occasions. The masters l'havdil, also wrote great master-works, the Passions, the Requiems, the Masses and these are not sung on the ordinary Sundays. It is on some great occasion when a great orchestra and great soloists and a great conductor are brought in to present that music. We have state occasions outside of the Sabbath eve and the Sabbath morning which are different from the Sabbath eve because in our synagogue on Sabbath morning there is no choir and no organ but traditional, East European old-fashioned davening. We have witnesses sitting here, great musicians who were present in our synagogue and heard. We have the Friday evening with a fine choir and organist and we present all types of music from the traditional to the most modern. Then we have the state occasions.

I call them sometimes a Music Sabbath, sometimes a Music Concert. Let me give you an idea that I believe and don't think that our congregation, the congregation which I represent is a millionaire congregation. I have to work my head off to try to present a performance which should cost \$7,000 or \$8,000 for perhaps \$1,500 or \$2,000. If I don't get it completely from the Board in my budget I try to get it from friends or I try to get it from the Music Fund. I believe not only in doing traditional music but to open our doors to new music, from every type.

I have brought to our congregation as a guest conductor Lazar Weiner. We did a service of his. Lazar Weiner conducted. We had an excellent chorus. The chorus was brought out of the choir loft in front of the congregation so they could see the people, they see the singers, they watched their faces, they listened to them with greater interest and with greater excitement. We rehearsed very hard. Lazar came in for a few days, worked the choir very hard and we had what we called a great state occasion, and a tremendous audience. Never did our audience leave us down when we had important events.

We brought, of course, Sholom Secunda. I performed a work which he wrote for David Putterman, "Shabbat HaMalkah." We had a vast audience--I am talking now of over 1500 people. We brought back Sholom again and again for other occasions. I will come to them. I raised money and commissioned Charles

Davidson to write a Friday evening service which unfortunately is not yet published. I hope that some day it will. It is a great work. Sam Rosenbaum was present. Again an out-pouring of people. I brought a number of outstanding Cleveland and Oberlin conductors to our Temple. I brought Gershon Kingsley to the Temple for a concert in the jazz idiom. It cost a lot of money to bring Gershon Kingsley and to have a large orchestra, choir, and hotel expenses and what-not. I raised it. I went around to get money and we did it. Robert Shaw, probably the greatest choral conductor in America, came to our Temple to do a concert with us. He did not charge me one cent although that program cost some \$4,500 to perform. We presented two works at that time with Robert Shaw conducting, with an assistant conductor taking the choirs to prepare them because he is so busy. He would give me four or five weeks in advance a date for an hour, or for half an hour to discuss about the choice of the orchestra. We used 45 men from the Cleveland Orchestra and paid them union scale.

We brought Sholom Secunda to Cleveland because we performed his work and Sam Rosenbaum, again, was there. I'll tell you what the program was. Chichester Psalms, the first performance in Cleveland Three Movements from Third Suite for Orchestra from Ernest Levy, which is a straight orchestral piece, and "If Not Higher" by Sholom Secunda. We had a large chorus of the Cleveland Orchestra Chorus whom we paid and it is an event I'll never forget. At the end of the last rehearsal Bob Shaw went over to Sholom and said to him: Mr. Secunda, will you have some time tomorrow (this is the night before the concert) to see me for a little while? Sholom said, of course, Mr. Shaw, I will be glad to. Do you know he met with Sholom. He went over every note of the music and asked Sholom whether he is doing it right and get sholom's opinion. Do you know that on the night of the performance, the music sounded different. It sat down where it should sit down. It had a freedom and a flow and an excitement.

We brought, of blessed memory, A. W. Binder to the Temple, and did a service of his. I did a service by Pikett. a complete evening. I commissioned Hyam Alexander of Israel to do a cantata after the '67 war and we did a great performance. We had about 200 high school children performing the work. I once brought Mark Lavry to our Temple and did some of his things-- a whole concert of his works after a regular service. We commissioned 13 composers of Israel - that's when we got the first piece by Yehezkiel Braun, later I commissioned Yehezkiel Braun for a complete service. Last year I raised money and had it published and presented it to the Assembly.

I did a service one evening, Sabbath evening, of Algazi music: a service by Isidore Fried. We planned to bring Frederic

Jacobi. He was to come to Cleveland but he died before the event. We performed his service and Mrs. Jacobi came to hear that and some of his concert work. We performed a service by Mario Castelnovo-Tedesco.

When my daughter was married my friends wrote music for her wedding which later on was published. Among them Charles Davidson, "Ani L'Dodi" for soprano. "Yishakeni," song of love, by Sholom Secunda: "Havafa Ba-nashim" Issachar Miron for soprano, flute and choir: "Let Me As a Seal Upon Thy Heart," Max Helfmann; two processional, Sholom Secunda, "Kol Hattan" professional for the groom, Lazar Weiner; and especially written for the occasion "Shir HaShirim," by Israel Alter: "Mi Adir," by Max Helfmann, "M'hera" by Sholom Secunda.

Let me tell you a little bit about jazz--I do that too. We do everything but we do it as great music. We did a program in the jazz idiom on a Wednesday night and we did music by Charles Davidson, Duke Ellington, Sarah Hersberg, Gershon Kingsley, Raymond Smolover and Kurt Weill. We did, the first time in Cleveland, the "Sabbath Service 69." Later, we brought Kingsley to the convention and you remember what an impress it made upon us.

I say to you, in all humility, let us do good music, great if we can find, let us encourage everyone who is interested in writing music, let us do great performances and the people will not let you down.

The final moment came April 14, my 35th anniversary. We took the Yehezkiel Braun service, had it orchestrated for chamber orchestra, brought Samuel Adler from the Eastman School of Music, enlarged my professional choir from nine to twenty-four, had a children's choir and that large group and I performed the Braun service. The Temple was filled to capacity--a true and real tribute and I am proud that all of the work that I have done found favor in the eyes of the congregation.

Hazzan Kula:

Another classmate of mine, graduate of the Cantors Institute, Hazzan Morton Shames of Springfield, Mass.

Hazzan Shames:

New and exciting sounds are permeating all synagogues and I think we should be happy for that reason. Where there are many who shun the idea of a rock service and those who call it shutut it nevertheless has relevancy in our time to our youth.

Therefore, in looking for something to do with them, I came upon a service by Raymond Smolover which seemed to be a very likely vehicle for this purpose. The music is not divine, I agree, but we feel its straight-forward sense of approach to the liturgy is meaningful and can easily be communicated to the listener.

All around us we are hearing new sounds. On our television, music blares: at a symphony concert, on the stage it is often graced by the innovation of a rock group and a new symphonic concerto for rock groups and orchestra. On the theatrical stage, a play such as "West Side Story" presents new pulsating sounds to arouse the theater goer. In short, a new means of communication is engulfing all of us. Is it impossible for us to resist it in the synagogue? I think not.

Synagogue music has always been influenced by music around us and the environment in which our Jewish composers have lived. The pulsating tempo of our contemporary life must find its way into our prayers. Probably one of the most abused phrases in our language today is "tell it how it is" but in essence this is what our kids are trying to say to us. Perhaps people like Smolover and anybody else who has written a rock service are trying to convey that very feeling in their services. Even with a total lack of knowledge in folk or rock music one needs only an open mind and a consuming desire for a new experience to appreciate all these new sounds. Does this mean that years of a tradition in a synagogue should be put aside in place of this? I as a cantor would be the last one to want that to happen. The musical tradition in our synagogue is basically what ties our liturgy together. What Jew does not want to hear his hazzan chant the Kol Nidre as he has always heard it or for that matter what Jew doesn't evince a sigh at a traditional Hashkivenu, Kiddush or who does not still want to sing his Shabbes zemiros, a Sholom Aleichem as his father did before him.

But to this must be added the new sounds, the sounds which can evoke a response to troubled souls in a troubled time. The new sounds all around us, those coming from Israel also, will find their way into our services. The liturgy itself will evoke a new sound as new and meaningful prayers, poetry and such find its way into our service.

Needless to say this new music should be handled delicately so that the worshipper is even unaware that it is happening.

The night we presented "Edge of Freedom" we presented the service in its entirety with 46 teen-agers and instrumentalists. True, the excitement was there then but might fall short as a steady diet. It has to be a delicious blending of the old and the new in order for it to have meaning. A new L'cha Dodi here, or a new Kiddush there. Perhaps the use of a flute one week to highlight a liturgical passage of solemnity, or a simple tympany accompaniment to a dramatic setting of U'nesane Tokef on the high holidays. The use of instruments in worship as we all know is as old as worship itself. The value in presenting a rock service today, I know is not the service that was presented that night. That is only the end result. The important thing in presenting that service was the fact that I met with 46 kids for three months, who came loyally every Sunday evening from 6 to 7:30 to rehearse with me. We built up a great relationship. They had a positive attitude towards a religious experience that they understood. They will never forget it. The girls made certain uniform costumes (I shouldn't use that term but basically that's what they were) to be worn that night. We appeared on television prior to the performance. An art committee of students who were not interested in **singing**, but who could relate in the field of art, were called **upon to** create the program. These are some of the things that were present that night (holds up samples). These are the things that are important.

I don't use these as a steady diet as I mentioned. But I do think that it does a lot for your congregation, for your students and for the kids with whom you work.

Hazzan Kula:

I would like to call on Hazzan Moses Silverman from Chicago, Illinois.

Hazzan Silverman:

I am going to be very brief because the hour is getting very late. I think you will want to ask questions of those who are on the panel. I am just going to mention one thing that we did about a year ago. Very simply, the chairman of my art committee came to me and he brought with him a portfolio of prints that were made from woodcuts by a very gifted and talented artist. Heidi Boch, the artist, had used as her theme the Shir HaShirim, The Song of Songs. He said what can we possibly do with these magnificent sketches? How can we tie them into something? I did a little thinking on it and came up with something that I thought had great merit.

During that particular year there was a Friday evening Hol Hamoed and we didn't have a late service so I thought that we might put on something just a little bit different on that Friday evening, not in the sanctuary. We arranged for a very large scrim of linen to be put across the entire stage of the Community Hall where we could project pictures of these sketches. We also arranged for the 30 sketches to be set up beautifully in the back of the Community Hall so that the theme would be there where the art was concerned. I arranged for a number of soloists in my choir, two sopranos and two contraltos to do various selections on the Shir Hashirim theme written by contemporary composers. Some of the composers we used were Charles Davidson, Mark Lavry, Tedesco, Gorochov, Secunda and so on. I also arranged for two very fine narrators to read selections from the Shir HaShirim that I had designated. We tied the spoken word in with the music. The Rabbi set the theme with a ten minute talk on perhaps the greatest poem ever written in any language, the Shir HaShirim. We began with the music, with the scrim in the darkened hall where all of these things were projected. After that, Mr. Harry Burris, one of the top art critics in Chicago, spoke on those particular sketches and on the art work where the Bible is concerned. It was very interesting that here people are coming to shule during the Passover holidays, there were services galore and yet, because it was just a wee bit different it drew standing room only. I don't know what the answer was. I can't explain it. People walked out of there completely enthralled with what had taken place. It was an artistic evening that was a little bit different.

Hazzan Kula:

The next one which was left for the last because it is live. I would like to call on Hazzan Farid Dardashti of Springfield, New Jersey.

Hazzan Dardashti:

I am not going to speak for more than 30 seconds. I would just like to say to you that last year I was looking for some kind of a different music (for Friday night college home-coming), maybe rock, hassidic or oriental. Quite by luck I was introduced to Hazzan Biderman and I became familiar with his service, rock service, and I felt that it was just what I had been looking for.

First of all, the music I liked very, very much. It is very practical and of all the rock services, in my opinion, that I have heard, I felt it is most adaptable, a lot of the melodies in it to any Friday evening service. If you are traditional a lot of parts of this could be done without the instruments that you see here.

I would like to introduce everybody before we start. Hazzan Mark Biderman whose service we are performing, Beverly Chalef on the flute, Robert Press on the guitar and Richard Rosenzweig on the drums. I wish we could have done the whole service for you but we have tried to give you an idea of the whole service in about 12-13 minutes of the service.

Discussion from the floor:

Hazzan Max Wohlberg: I merely want to say one word. Everyone of the comments was interesting and worthwhile and admirable. However, the doctor that prescribes a medicine for a disease has to know whether the patient suffers from leukemia, arthritis or diabetes. I'm quite serious. There are congregations of various sizes, of various kinds, of various types and none of the performances, and suggestions made today do I consider a miracle drug that will solve all problems in all congregations. Each one is applicable to certain places. Some of the pills are too large for some of us to swallow and others may be too bitter and just not in the right climate. But seriously, they are excellent and perhaps everyone of us ought to consider every one of the suggestions and see if it is applicable to the disease with which we are faced.

One other item--the disease may lie in the cantor who is deficient in something, the disease may lie in the choral music, in the choir: the disease may lie in what the congregation is singing and the disease may lie in what the instruments are playing. Let us consider that and not accept any one of these suggestions exclusively. Each one, I think, is excellent and most admirable and God bless them for trying, for doing what they are doing.

Hazzan Frankel: I am not on the panel but I want to tell about an experience that I think is most important. In fact I wrote a letter to ask for a discussion about this. I don't want to repeat what Cantor Wohlberg said. I reiterate that but there is one line that Samuel Rosenbaum said that applies to what I am going to say. He said, go to the library and have a look. I have done a lot of innovation, I don't know if many of you know about some of the things I am not discussing what was or what Saul Meisels said, which was absolutely magnificent. I have had experiences in that but when you lose all those forces and you have your ten fingers then you have to go to the library and look. Let me tell you about something. I think that maybe many of you can benefit from. There are in our libraries Sephardic music, Ladino music and if you are looking for something different, not new, thousands of years old, I advise you, go and have a look. The material

is magnificent. If I may just give you one experience. In my community I have a Sephardic synagogue. Can you imagine, me, a Litvak, joining together with a Moroccan hazzan, who knows very little music, who sings to me and I notate all the melodies so that I know everything he is doing. I teach him some of our Ashkenazic melodies, we bring his congregation together, my congregation together, no instrumentation. We don't have that. And we create an authentic Ashkenazic-Sephardic service, utilizing all of those ancient melodies and even those things he doesn't have. If you go into the thesaurus of Idelson you will find materials--I can guarantee you Lecha Dodi's that go back many, many years that are absolutely beautiful, ethereal, dignified. I merely throw this out to you. The other thing--we've had much of Yiddish. There is a tremendous storehouse of Ladino which is the Yiddish of the Sephardim. Get your feet wet. Thank you.

Hazzan Wohlberg: I would say to Cantor Frankel that most of us made it clear in our preface to what we did, these are attempts at religious expression and not as I said a diet for every week, or for every congregation. May I just say I find validity in every one of these comments. While they may not satisfy me and while they may not express your yearning for God it may express the yearning for God of my son and of my grandson in the future. I'm not here to protect the world: I'm not here to protect Judaism. Baineinu v'atzmeinu there are some days that I don't feel like davening the way I used to daven. There are days when I just don't have the mood and perhaps one of these (as outlined by one of these gentlemen) is more satisfying to me. We continue doing the best we can and we cannot stop the future. I don't know what will be the future.

Hazzan Rosenbaum: I don't feel quite as Max does. I agree with him. I think it is very encouraging and it is very warm. I watched the back of the little boy playing the drums and it was a mechaya--a little boy, with a yarmulke playing the drums: very heart-warming--it is hard to fight kids. The question is - Max says that his children and grandchildren may want to express their love of God in this language. But these young children, about whom we are talking, did not express this. They merely performed this. The composer--it was his expression and his expression, with all due respect, and I respect experimentation, but I must reject that experimentation because his experimentation was borrowed from show business, not from what the kids do. That's a mistaken notion.

They do it because it is drummed into them. Today everybody knows what a commercial, what an abysmally commercial and dirty business popular music is. It's not as though these were three kids who suddenly saw the light and began to express themselves as in the Baal Shem's story with the whistle. That was intuitive and honestly came out of him. This is manufactured: it's rigged: it's cynical' it's commercial. It is bringing the sounds of the night club (which are okay in a night club), but it doesn't belong here. Once more - I'm not talking about new music. I'm talking about this particularly new music. I'm not saying that all new music is tref, chalila. You know better than that. What I am saying is take the V'shomru--did this young composer wrestle with the concept that for the first time in human history some great mind devised the technique that in order for man to rest God had to rest. As if to say that, if the Ribono Shel Olam, who can do anything merely by willing it, finds the needs to rest, then certainly you, poor human beings who are so low, you certainly have to rest. This is the message of V'shomru. There was no restfulness in that V'shomru. There was no wrestling with the problem and there was no feeling in it that said anything to me about V'shomru. Obviously we have a difference of opinion. I think that what I am saying is my personal, private opinion that living at 301 Nunda Blvd., Rochester, N. Y. I don't buy it. If you want to buy it, fine. But I am saying that I don't buy it and I gave you my honest reasons for it despite the fact that I respect the young men for trying.

Hazzan Dardashti: I am in a real funny situation. First of all, I have a lot of respect for Hazzan Rosenbaum and I feel bad that I have to disagree with him. I would like to say first I would like to analyze our duties as hazzanim and even rabbis in a congregation. Really and honestly we cannot make people religious. We can't. That's in them. They have to be born with it, raised with it in the family, and it is a very personal thing. You can't drum it into people. The only thing the rabbis and hazzanim can do can make the Jewish people feel more Jewish and like Judaism and they should create a certain sense of liking for Judaism that would make them want to be Jewish. If they want to be religious, that's fine. But you really can't make some body be religious, that's the first thing.

As far as the service goes, I feel that when I did the service at my congregation, it impressed a lot of the young people and they want some of the melodies to be a regular part of the service, if you do these melodies we will come to the

service, etc. Some of them we have adopted. The V'shomru happens to be (the them of it) is a Ramah melody. Another number, the Lecha Dodi, in my opinion, when I sing the Lecha Dodi I get much, much more moved into the mood of the Lecha Dodi and in the mood of welcoming Shabbat, especially at the point of Boi b'shalom, when you get excited and you welcome the Kallah. A composer writes music-sometimes he is not successful in every little part of the composition but I think that Lecha Dodi really expresses and is very expressive. Another thing the Adon Olam also is a very beautiful Adon Olam maybe it is the most beautiful I have ever heard as far as a congregational melody goes. Of course, that's my opinion.

Hazzan Belfer: I'm sorry that I cannot project so beautifully as some of my colleagues because of a sore throat but I noted the absence of a very important event in the liturgical cycle which in the future will become one of the great and important events and that is the Day of the Holocaust the 27th of Nisan. I'd like to draw your attention to the fact that you have a readily built in, emotionally packed event that you ought to pay close attention to because just this past 27th of Nisan we had a most unusual experience and I must say we were able to make a practical application of a composition what we performed here at one of the conventions in an unusual way. This was the second time that we presented a Holocaust program. The first one was a complete bust because it was not properly prepared. It wasn't carefully thought through. This year we called a committee together consisting of the rabbi, myself, the chairman of the religious service committee, a very sensitive and unusual vice-president and we put our heads together and we created a service of music, poetry, readings from Eli Wiesel, that wonderful letter to the world from Jerusalem, a few readings from the Book of Job. As always happens, the whole thing was thrown into my lap to carry through. We were very worried because the first year the attendance (only 20-30 people) because people do not want to be reminded of that horrible event in Jewish history. Finally we were amazed to see that young people came out, no rock and roll music. We decided since this was a day of mourning, no instrumentation was used at all. Just the lonely human voice. We used Lazar Weiner's Kaddish and you understand that it is very difficult to put across, without that dissonant, --I'm not afraid of dissonance--the rabbi and I decided that we will not use the organ. We used children to carry out the responses, the shouting out of the concentration camps, the terrible catastrophes. It is so difficult to reach the children. We think we have to use rock and roll and as Sam Rosenbaum mentioned, the gimmickry of today to bring children in--we didn't need that. Because we involved the

children, they too were crying. We had a packed synagogue. It amazed us because we were surprised. I don't want to tell you that I did a wonderful thing. Just that when you give them something important I'd like to ask all of you because I truly believe it's going to take a little time, the 27th day of Nisan will become a more important day perhaps, than Tisha B'av so please draw your attention to this and do something with that because you have a real thing without any gimmickry and the people will come.

Lazar Weiner: My friends, in all these years that I have been coming to the conventions I have never participated in any remarks. After they made all their statements they tell you don't ask any questions. I remember when I proposed to my wife, I said, "I love you." I did not say I love you, I love you, I love you because it would not make an impression. How can we stand for borchu, borchu, borchu, borchu, es, es, es, es adoshem, adoshem, ha-m'vorach, ha-m'vorah--where are we going? You, Rosenbaum, made that remark, but how can we come to V'shomru. Where is our derech eretz, Sh'ma, Sh'ma, Sh'ma--ad maty Sh'ma? What are we doing? Where are we going? I want you to know that in New York I am going 3-4 evenings a week to all of the most modern concerts. I want to learn. I came here, I want to learn. I agree with many of you. I am anxious to learn' my ears are open but that doesn't mean that I have to say bim-barn to whatever you people say or conductors or composers are saying. But somehow we lost derech eretz for the entire thing. We have no derech eretz anymore. I did not come to make propaganda but I am questioning. Two years ago I heard a service in New York when a cantor stood up and sang bo-bo: bo, bo, bo and until he came to the chu I felt like, (I don't want to use that word). How far are we going: what are we doing? With all my respects to the conductor and to the composer because I felt that they were wonderful melodic lines that belong in a summer camp: let them stay in the camp. I don't think that we should apply these things to an organization that is talking about music. Forgive me for being so emotional but I am sorry.

Hazzan Rosenbaum: Whatever was presented here today and perhaps this will ease Lazar Weiner's heart pangs--whether we agreed with it or didn't, I would fight to the last that we must hear it. I could not criticize this music if I had not heard it. We have to expose ourselves to it. If you want to tear it apart, tear it apart--that's your privilege, but only after hearing it: don't automatically close off.

WEDNESDAY EVENING, APRIL 26, 1972
Gala Anniversary Banquet

Remarks:

Hazzan Yehuda Mandel
President, Cantors Assembly

Distinguished colleagues, ladies and gentlemen:

It is about a year ago that I stood here as your elected President and said, "Hineni, shalcheni!" Here I am, God, send me on the right path to serve my colleagues, the shelichey tzibur of our congregations. Since then I have tried, to the best of my ability, to do that. That I have the privilege to be here again, fills me with deep humility and great pride. I am cognizant and most appreciative of your confidence expressed in the fact that you have elected me again to this coveted office. This will give me the opportunity to comply with the tradition: "mi shehitchil bamitzvah omerim lo g'mor" not only to stand at the helm of our organization on this auspicious 25th Anniversary year, but to start the 26th year, which with the help of God will lead to the real jubilee year, the "chag hayovel hachamishim."

From what I have learned in the years of my activity in the Assembly, particularly in the last year, I have great confidence: "gadol yihyeh kavod bayit hasheni," the second 25 years will be greater, more glorious than the first.

This is our gala evening. We have an extraordinary program prepared for you. I would like to save as much time as possible and have, therefore, at our Annual Meeting yesterday, given my report about the state of our Assembly. Tonight, I would like to bring to you attention the names of those who carried the burden during this year. I would like our friends as well as our colleagues to know how this great "simcha" was prepared. My work was made easy and pleasant because I have had the privilege of working along with my predecessors, whose experience, knowledge and love for hazzanut was constantly at my disposal.

Among the colleagues elected together with me last year was Gregor Shelkan, who served as Vice President and will serve in the same capacity this coming year. About Gregor it is enough to say: as tall and as handsome as he is, greater and more humane, nicer is his personality. He is the embodiment of "tov venaim," goodness, humanness and pleasantness.

Kurt Silverman and Morton Shames as Treasurer and Secretary, were comrades from old times. Their devotion and unwavering reliability made my office easier and pleasurable. Kurt served also as Chairman of Placement and Morton as Chairman of Standards and Qualifications. For the untiring work, for the phone calls

they had to endure at all hours of the day and night only the Almighty **can** give them **reward**. For what they have done for our colleagues, our Assembly, I would like to express our sincerest indebtedness.

Sam Rosenbaum is our Executive Vice President. I do not think that there are words to appropriately express the gratitude we owe Sam. His fine mind is always capable to grasp the problem at its root. His calm judgement helped in every situation. In difficult situations he is the man capable of evaluating the significance of the problem by intellect, by reasoning power and not by emotions. Above all this, is his immense knowledge and deep concern for hazzanim and hazzanut.

These are the men who made up the cabinet. If things were in order it is thanks to their efforts.

To my beloved friends, the chairmen of the various committees and the men who worked under them on the committees go my sincerest thanks. It is most gratifying to me that at my first call all answered "naaseh venishmah!" and accepted the responsibilities assigned to them. My very dear friend Isaac Wall as Chairman of the Ethics Committee: the enthusiastic Saul Meisels Chairman of the Publication Committee, the energetic Ivan Perlman, Journal Business Board: Gregor Shelkan and Isaac Goodfriend in development: my beloved predecessor, David Leon, head of the Israel Committee: Michal Hammerman and Morris Levinson, who co-chaired the Awards Committee and together with Ivan Perlman created this beautiful pin we are all wearing. Ivan Perlman is responsible for the "kof-hey" which not only means 25 and signifies our anniversary, but also is the abbreviation for "K'neysiyat Ha Hazzanim." Ivan also doubled as Chairman of the committee responsible for the smooth management of this convention.

You all my dear colleagues have given unstintingly of your time, of your talent, of your mental and physical strength: may God bless you for it. I would like to assure you that you have my everlasting thankfulness.

There is one man, our Chairman of the great convention about whom I have not spoken. I did this intentionally. One of my concerns upon entering the Presidency was to make this Convention worthy of our achievements of the last 25 years. At last years convention I asked Moses Silverman to accept this immense responsibility. He did not give me an immediate affirmative answer. I remember the comment made by the Midrash:

"Ko tomar levet yaacov, vetaged liv'ney Yisrael, bet yaacov elu hanashim" so I approached his lovely Roselyn. The next week Moses told me: "Roselyn told me to take it, so I will."

What Moe and his committee have accomplished you have witnessed and enjoyed all through this wonderful convention. His meticulous planing, his bold ideas, his infectious idealism, has affected every moment of these exciting days.
(Applause)

As for the future: We have to resolve "da et atzmecha" to delve in deeper into ourselves. We must learn that ours is the responsibility in so many phases of Jewish living. We are the privileged ones to bring Judaism to our people with love and song. "Lo bashamahim hi: beyadecha uvilevavecha hi laasotah. It is just partly in heaven. But even the heavens are so close, in our reach, on the wings of music. Let us use the experience of the last 25 years as we approach the next 25, the real jubilee, letovat amevnu umelachteynu for the good and beauty of our people and our profession. Amen

WEDNESDAY EVENING, APRIL 26, 1972
Gala Anniversary Banquet

Address:

Hazzan David J. Putterman
Founder, Cantors Assembly

Honored guests, my good friends and colleagues. April 1947 to April 1972. A quarter of a century, our Silver Jubilee. The Psalmist states: Ki elef shanim b'eynecha kivom etmol. If a thousand years in God's sight are but as yesterday, then 25 years is but a fleeting fraction of a second. The founding and history of the Cantors Assembly is well known to all of us. A minyan of hazzanim were the organizing founders, and the first additional forty hazzanim who joined us became its charter members. Much has been accomplished during these 25 years--dignified placement procedures, tenure, retirement, major medical, a music journal, the virtual elimination of secular music at wedding services in our synagogues, higher standards and requirements for membership, and most recently, official legal recognition that a hazzan who is exclusively engaged on a full time basis in a bona fide congregation is a "Minister of the Gospel."

Much remains to be attained in the years ahead. **May I** therefore make the following recommendations:

1. We must initiate closer working ties with every affiliated arm of our Conservative Movement, consisting of the Seminary, the Rabbinical Assembly, the United Synagogue, the Educators and Administrators Assemblies and the Cantors Assembly. For that purpose a standing committee of representatives of these arms should be formed to meet several times each year. Our collective aims, after all, are to serve the best interests of the Conservative Movement, our synagogues and communities. We can, together, benefit greatly from our experiences and through our united efforts and cooperation create closer ties with and for each other.

Merely for the purpose of emphasizing the necessity for such a committee, may I cite two instances. Had we had such a working committee, the recently published "Proposed Revision of the Guide to Congregational Standards" prepared by a committee of thirty rabbis and lay leaders of the United Synagogue did not even have one officer or member of our Assembly. This despite the fact that the proposed guide included a section entitled "The Congregation and Its Cantor." Happily, this omission has recently been corrected, and as of now our President and Executive Vice President have been added

to the Committee. Another instance where a working liasion committee of all of the arms of the Seminary would be most beneficial, is in the area of public relations. Many of us have sat through Seminary and fund-raising dinners, in which we participated, where the President or the Chancellor of the Seminary, and even some rabbis of our own congregations, enumerated all of the existing organizations and departments of the Seminary, including the Eternal Light TV and radio programs - but no mention of the Cantors Assembly or the Cantors Institute. This should not and would not occur if all of the arms, through a liasion committee, cooperated together in every phase of the Seminary's activities.

2. It is good that we have throughout these years, devoted much of our energies to hazzanim and hazzanut, but we dare not isolate ourselves or our activities from the troubles that plague our people in the world at large. Thank God we are blessed with voices and material necessities for life. Let us use our blessings to help alleviate the sufferings of those less fortunate. There exists councils for these purposes. I refer to the "Converence of Presidents," of which our good friend Mr. Jack Stein is President. I am certain that he would welcome representation from our Assembly in the "Conference of Presidents." There is also the "Council on Russian Jewry," that is doing much to help our people in Russia, our Assembly should also have representation on this council. President Nixon will leave soon for Moscow. Everyone at this convention should write and urge the President to exert his influence to help free the Jews of Soviet Russia. We should also telegraph a resolution to Mr. Nixon and Kosygin.

3. During the past 24 years many papers were presented at our conventions by noted scholars. Although they were published in our proceedings, and some of them in our recent anniversary issue, I nevertheless suggest that they be published in book form, and thus be made available to students of Jewish music and musicology as an invaluable source. I am certain that libraries would also welcome this book. Let me mention but a few of these scholarly papers:

"Traditional Roots of Jewish Harmony" by Dr. Joseph Yasser
 "The Synagogue Music of Salomone de Rossi" by Dr. Hugo Weisgall
 "Nuschaot of the Near East" by Dr. Johanna Spector
 "The Concept of the Musical Tradition in the Synagogue"
 by Dr. Eric Werner.

4. The Rabbinical Assembly has a membership of close to 1,000 rabbis, some 820 congregations are affiliated with the United Synagogue, but we, the Cantors Assembly only have a membership of approximately 350. Obviously many hazzanim now functioning in these synagogues are not affiliated with us. We should ascertain who these hazzanim are, and if they comply with our standards and qualifications for membership, invite them to join us. Those who are not eligible should be advised of our requirements and urged to do whatever necessary to qualify. What I am actually suggesting is that every hazzan, functioning in our congregations, must possess all of the essential requisites to be a sheliach tzibbur, and consider it a privilege to be affiliated with us. We, the guardians of our sacred profession, who for 25 years of the Cantors Assembly and 20 years of the Cantors Institute, have been striving to elevate the status of the hazzan. The standards of synagogue music and worship we have a right to expect no less from any hazzan.

5. Every hazzan is involved with the boys and girls of his religious school - either in preparing them for bar or bat mitzvah, teaching them nusach and Jewish music. Each of us has an excellent opportunity to imbue these young children with a love for Judaism, hazzanut and synagogue music. Children love to sing - their young fertile minds are eager to absorb. Why should it be necessary for the Cantors Institute to seek students when in every synagogue there is a potential hazzan. Let us teach them with understanding and devotion so that they may wish to emulate us and become hazzanim. Nothing is as rewarding or gratifying as when our pupil chooses to become a hazzan due to his admiration of his hazzan. I would venture to say that many of us must have been imbued and inspired by a hazzan whom we wished to emulate. Who would have envisioned almost fifty years ago that young native Americans would dedicate their lives to so sacred a profession as hazzanut. Many hazzanim today are young Americans, products of our Cantors Institute--they speak the language of their pupils whose friendship, respect and affection they can cultivate. Children who are taught taame hamikrah, nusach, tefillin and Jewish music, will know the prayer book and its contents, and will become spiritually and religiously involved in the synagogue and our services of worship.

6. This leads me to the services in our synagogues. Our empty pews attest to the fact that among our worshippers are those who are unaware of the importance, the significance, and the meaning of our prayers and liturgy. They are completely disinterested auditors, synagogue worship has by and large become alien to the American Jew. I must tell you of a

personal experience this past Hanukkah, with no intention of being disrespectful to the rabbi or the hazzan of the synagogue I attended while visiting my children in California. You will recall that Shabbos was not only Hanukkah but also Rosh Chodesh. Since there were three B'nai Mitzvah that morning, there was a good attendance. Eagerly I looked forward to a warm religious experience of tzibbur be-emunoh. Musaf began, with Chotsi Kaddish. Since there was no silent Amidah, there was no chazarat hashatz. The hazzan therefore continued with the Ovos followed by the Kedushah, with very little congregational participation. No sooner did the hazzan conclude the Kedushah, when the rabbi from his pulpit, at the extreme end of the bimah, announced "The congregation will be seated and join in the singing of En Kelohenu." Personally, and for obvious reasons, I do not look with favor upon synagogues that have separate pulpits for the rabbi and hazzan, removed as far from each other as possible. Happily, at our synagogue, the rabbi and hazzan, when necessary, stand side by side sharing one pulpit and functioning harmoniously. To return to my story. Since after Kedushah the rabbi announced En Kelohenu, the Musaf was therefore totally eliminated. No one in the congregation seemed to notice or care. No Atoh Yotsartoh, no Al Hanissim. If the rabbi did not wish the hazzan to lead in the Musaf, why not at least allow the hazzan and congregation to continue the Musaf silently, and not omit it entirely. After the service, I asked the hazzan, "What happened to the Musaf on this shabbos - Hanukkah and Rosh Chodesh?" Sheepishly, he replied, "Ask the rabbi." I did. The rabbi said "Atoh Yotsartoh" deals with sacrifices - but, I replied, "The prayer book speaks of sacrifices in the past tense." What about Al Hanissim?" I asked. His reply was "What miracles?" Finding it necessary to remind him, I answered with respect, "The miracle of the State of Israel, the miracle of the Six Day War, the miracle of the valiant courage of Russian Jewry who, at the risk of their lives, seek religious freedom."

If religious worship has no significance or importance for the rabbi or the hazzan, what can we expect of our congregants? Many rabbis and hazzanim are eager for a partnership, based on mutual respect. Last night we heard the newly elected President of the Rabbinical Assembly, my rabbi, extend his hand of friendship and cooperation to us. I know that Rabbi Judah Nadich is our friend. He loves to daven, and enjoys hazones. Rabbi Nadich, under your guidance, and with our help, the Rabbinical Assembly must begin to re-evaluate the format of our services in our synagogues

Congregations are experimenting with all sorts of gimmicks-- tradition spells out everything so clearly for us. Should we not stop deleting and abbreviating merely for the sake of change,

or even to save time? When one prunes a tree, one doesn't have to dig up its roots. The roots of Judaism have nurtured us very well indeed throughout the ages. Our services should be for us and for our congregations, an emotional, religious, heart-warming experience. Let us heed our liturgy, which clearly states v'chol misheoskim b'tzorchey tzibbur biemunah, ha kadosh baruch hu yishalem s'charam. "All who occupy themselves in faithfulness with the needs of the congregation, the Holy One, blessed be He, will give them their reward."

I conclude with a prayer, which unfortunately has also been deleted from our worship in many synagogues:

"May it be Thy will to open our hearts to Thy law, and to fulfill the wishes of our hearts and the hearts of all Thy people Israel, for good, for life, and for peace."